SEVEN SERMONS ON THE VVONDERFVLL COMBATE (for Gods Glory, and Mans Salvation) BETWEENE CHRIST AND SATHAN.

DELIVERED

By the Reverend Father in God, Doct. ANDREWES, Biſhop of *Wincheſter*, deceaſed.

JAMES 1. 12.

Bleſſed is the man that endureth Temptation: for when he is tryed, he ſhall receive the crowne of life, which the Lord hath promiſed them that love him.

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SEVEN

SERMONS

ON

THE WONDERFUL

COMBATE

(The Only Glory, and Main Salvation)

BETWEENE

CHRIST

SEVEN SERMONS VPON The Temptation of Chriſt in the WILDERNESSE.

The firſt SERMON.

MATTH. 4. 1.

Then was Jeſus led aſide of the Spirit into the Wilderneſſe to be tempted of the devill.

OUR Saviour Chriſt by his Nativity, tooke upon him the ſhape of man; by his Circumciſion, hee tooke upon him, and ſubmitted himſelfe to the degree of a ſervant. By the firſt, he made himſelfe in caſe, and able to performe the worke of our Redemption: By the ſecond, he entred bound for the performing of it. All was to this end, that he might reſtore the worke of God to his originall perfection. In the bringing of which to paſſe, it was decreed by God in the beginning (as a thing neceſſary) that the head of the Serpent (by whoſe meanes it was violated and defaced) ſhould be bruiſed. And *For this cauſe* (ſaith John) *appeared the Sonne of God, that hee might looſe the workes of the Devill:* whereof this was the firſt. For in *Gen.* 3. we read, that his firſt worke after his fall, was enviouſly to tempt our firſt Parents, and thereby to overthrow all man-kinde. And here, ſtraight after our Saviour was baptized, hee with like envy ſetteth on him. Chriſt therefore firſt beginneth with the overcomming of that: and for that purpoſe he is here led forth to be tempted, that ſo being tempted he might overcome.

Gal. 4. 4. Phil. 2. 7. 1 Ioh. 3. 8.

Our Saviour makes this queſtion, *Matth.* 11. 7. upon their going out to ſee *John Baptiſt*; *What went yee out to ſee?* As if hee ſhould have ſaid, They would never have gone out into the Wilderneſſe, except it had beene to ſee ſome great and worthy matter: and behold a greater and a worthier matter here. If there be any thing in the Wilderneſſe worthy the going out to behold, this is a matter much worthy of it. Or if there be any matter worthy the hearing, it is worthy our attention to heare; not *Michael* the Archangell, diſputing about the body of *Moſes* with the devill, *Jude* 9. but our owne matter, argued by two ſuch cunning adverſaries; to ſee the combat betwixt our grand enemy, who goeth about like a roaring Lyon ſeeking to devoure us, and our Arch-duke: for ſo hee is called, *Heb.* 12.2. to ſee our King of old, *Pſalm.* 74.12. the pawne of our inheritance, and our Prince of new, or Prince by uſurpation, the Prince of this world, *John* 4. 30. enter the liſts together; to ſee the wiſedome of the new Serpent, match the craftineſſe and ſubtilty of the old ſerpent, *Rev.* 12.9. to ſee the Lyon of the Tribe of *Judah*, combating with the roaring Lyon, 1 *Pet.* 5.8. If any thing be worthy the ſight, it is this.

1 Pet. 5. 8.

Iohn 3. 14.

Apoc. 5. 5.

Though there ſhould come no profit to us by the victory, yet were it worth the ſight, in this reſpect, onely to behold how theſe Champions behave themſelves; that ſo we may be warned beforehand, by ſeeing the ſtrength of our Adverſary: and that alſo ſeeing the manner of his fight, and of our Saviours defence, we may be inſtructed how to arme our ſelves, and how to ward accordingly. For let us be ſure, that ſince the Devill ſpared not to tempt our Saviour, he will be much more bold with us: If he have done this to the greene tree, what will become of the dry? *Luk.* 23. 31. If hee have ſought our overthrow in Chriſt, how much more will he doe it in our ſelves? If our dayes here be but as the dayes of an hireling, *Job* 7.1. and our whole life be but as a continuall warfare, 2 *Tim.* 2. 4. then is it behoovefull for us, to have ſome intelligence of our enemies forces and drifts. It is ſaid, his darts are *fiery*, *Eph.* 6.16. Here we may ſee the manner of his caſting them, that ſo Sathan ſhould not circumvent us, 2 *Cor.* 2. 11. Let us marke how our Saviour wardeth and defendeth himſelfe, that ſo we may be armed with the ſame minde, 1 *Pet.* 4.1. Let us therefore goe out into the Wilderneſſe to ſee it.

[*Then Jeſus.*] This is the deſcription of the entry into the temptation, and it containeth (as a weighty Hiſtory) many circumſtances, importing great matters, which may be reduced to ſeven branches or heads. Firſt, the two Champions, firſt, Chriſt, and Secondly, Sathan: Thirdly, the leader of Jeſus into the liſts, who is ſaid to be the Holy Ghoſt: Fourthly, the end, which was the conflict it ſelfe, that is, to be tempted: Fifthly, the day of the battell, expreſſed under the word *Then*: Sixthly, the liſts themſelves, that is, the Wilderneſſe: Seventhly, Chriſt his preparation to it, that is, his faſting.

I. Firſt, for the party defendant, Chriſt; who (as God) giveth food

food to every living creature, *Pſal.* 136. 25. and (as God and man) with five loaves and two fiſhes fed 5000. men, beſides women and children, *Matth.* 14.21. He that is ſaid to be the very meat it ſelfe, whereby we live eternally, *Iohn* 6. is here ſaid to be hungry. He, before whom thouſand thouſands are ſaid to miniſter, and ten thouſand thouſands are ſaid to ſtand before him, *Dan.* 7. 10. hath here for his companions the wilde beaſts: for ſo ſaith *Marke* Chap. 1. 13. He to whom the Angels miniſter, *verſe* 11. is here aſſayled with devils, which offer unto him matter of great indignity; and the indignity which he ſuffered, leads us to the conſideration of the grievouſneſſe of our ſinnes, and of the greatneſſe of his love, both which are meaſured by the greatneſſe of thoſe things he ſuffered for us; as that he was caſt out from among the company of Angels (for ſo *Marke, chap.* 1. *ver.* 12. hath it) into the Deſert, to be a companion of beaſts, and ſo led forth to be tempted; where he ſuffered in his body hunger, in his ſoule temptation: what is it elſe, but a proclaiming of his great love towards us? As if he ſhould (exulting) ſay, What is it that ſhall ſeparate me from the love of men? Shall temptation? ſhall ſolitarineſſe? ſhall hunger? ſhall wearieſome labour and travell? ſhall watching? ſhall anguiſh of minde, and bloody ſweat? ſhall mockes? ſhall whippes? ſhall nayles? ſhall ſpeares? ſhall principalities? That wee alſo might uſe the ſame challenge which *Paul* doth in the 8. Chapter of his Epiſtle to the *Romans* the 35. *verſe*, *What ſhall ſeparate us from the love of Chriſt? ſhall tribulation? ſhall anguiſh or perſecution?* Theſe two profitable points grow out of the conſideration of the perſon of the defendant.

II. Secondly, the party aſſaylant is the Devill, who is ſo called, by reaſon of his foule mouth in defaming: for ſo doth the word *Diabolus* import, whereby we have occaſion to deteſt the ſinne of infamy: and it ſheweth what name they deſerve, and how to be eſteemed of, in whom that quality is found. Saint *Paul*, 2 *Tim.* 3.3. foretold, that in the latter dayes there ſhould be men devills, foule-mouthed men, evill ſpeakers: and 1 *Tim.* 3. 11. he ſpeaketh of women devils, becauſe of their calumnious ſpeeches. In the tongue wherein Chriſt ſpake theſe words, namely, the Syriacke, the fitteſt word that he could finde to ſignifie the devils name, is a word that ſignifies *Divulgator*: ſo that a publiſher of infamous reports, is good Syriacke for the devill; as when a man lightly conceives a reproach, either forging it himſelfe by miſconſtruction, or credulouſly receiving it upon the report of others, and then is not ſorry for his brothers ill, *Mat.* 5. 22. but rather inſulteth; not conſidering, that he himſelfe may fall into the like temptations, *Gal.* 6. 1. and ſo becomes puffed up, 1 *Cor.* 5. 2. and at laſt, fals a blazing his brothers imperfections, 3 *Joh.* 10. Theſe come right to the devils quality, they take upon them the abetting of the devils quarrell.

It is the devils occupation to defame us firſt with God, as he did *Job*, as if he had beene an hypocrite, and had ſerved God onely for gaine, *Job* 1.9. and ſo ſtands he continually accuſing us, *Apoc.* 12. 10. and he alſo defameth God with us, as if he were a God that

did envy our good, *Gen.*3.1.and ſo he here defameth God to Chriſt, as if he were careleſſe in providing for him, in ſuffering him to be hungry. And from theſe two defamations proceeds all evill whatſoever, aſwell that which the Divines call *Malum pœnæ*, as *Job* 1. 12. accuſing *Job*,that he would curſe God if he handled him roughly, and ſo got power over his goods: as that which they call *Malum culpæ*. For his defaming God with us, was the cauſe of all ſinne: and every where ſtill we ſee he laboureth to perſwade us, that God is an unkinde God; that ſo we may burſt forth into thoſe termes, *This good did I get at Gods hand*,2 *King.*6.33. to wit,*hunger*. To this doth he tempt Chriſt, *verſe* 3. And as to deſperation, ſo ſometimes to the contrary, preſumption; as *verſe 6. Caſt thy ſelfe downe, &c.* by bringing us to have a baſe conceit of God, defaming him as if he were a God of cloutes, not to be reckoned of, as if he were a man to waite upon us, and to take us up as oft as we liſt to throw our ſelves downe, tha we may ſay in our hearts, as they that were frozen in their dregs did, *Sophon.* 1.2. *He neither doth good nor hurt, it is all one to ſerve him, and not to ſerve him.* He tels us (as *ver.* 9.) that he will give us all this, if we will fall downe and worſhip him, as though he were very liberall in rewards,and as though God were unkinde or ungratefull, not once regarding us for all our ſervice, but ſuffers us even to ſtarve. Which brought men to that paſſe, as to ſay, *Mal.* 3. 14. that *It is but in vaine to ſerve God, what gaine is in his ſervice?* If he cannot prevaile this way againſt us, then he will try another way: for, when (ſeeing that this temptation ſucceeded not) the devill left Chriſt, he departed not for altogether,but went to come againe (as appeareth in *Luke* 4.13. *He departed for a time.*) Chriſt was too cunning for him in diſputing: he meant therefore to take another courſe; for as *James* noteth, *chap.* 1. *ver.* 14. there be two ſorts of temptations,one by inticement, as a Serpent: another by violence, as a Lyon: if he cannot prevaile as a Serpent, he will play the Lyon. He had alſo another houre at Chriſt in the garden, the houre of darkeneſſe, *Luke* 22.53. there he bruiſed his heele.

III. Thirdly, we are to conſider the leader, *He was led by the Spirit.* In which we are to note five things: not making any queſtion, but that it was the good Spirit, for ſo it appeareth in *Luke* 4.1.

Firſt, that the ſtate of a man regenerate by Baptiſme, is not a ſtanding ſtill,*Matth.*20.6. *He found others ſtanding idle in the market place, and he ſaid to them, Why ſtand ye idle all day?* We muſt not only have a mortifying and reviving, but a quickning and ſtirring ſpirit, 1 *Cor.* 15. 45. which will move us, and cauſe us to proceed: we muſt not lye ſtill like lumpes of fleſh, laying all upon Chriſts ſhoulders, *Phil.*3. 16. We muſt walke forwards, for the Kingdome of God conſiſts not in words, but in power, 1 *Cor.* 4.19.

Secondly, as there muſt be a ſtirring, ſo this ſtirring muſt not be ſuch, as when a man is left to his owne voluntary or naturall motion: wee muſt goe according as we are led. For having given our ſelves to God, we are no longer to be at our owne diſpoſition or direction: whereas before our calling, we were *Gentiles*, and were

carryed

carryed into errors, 1 *Cor.* 12.2. we wandred up and downe as masterleſſe or careleſſe, or elſe gave heed to the doctrine of devils, 1 *Tim.* 1.4. or elſe led with divers luſts, 2 *Tim.* 3.6. But now being become the children of God, we muſt be led by the Spirit of God: *For ſo many as be the Sons of God, are led thereby, Rom.* 8. 14. We muſt not be led by the Spirit whence the Revelation came, *Matth.* 16.22. from whence revelations of fleſh and blood doe ariſe: but by the Spirit from whence the voyce came, *This is my beloved Sonne, in whom I am well pleaſed.* It came not by the ſpirit that miniſtred wiſe counſell, but by that which came downe upon them.

Thirdly, the manner of leading, is deſcribed to be ſuch a kinde of leading, as when a Ship is looſed from the ſhore, as *Luke* 8. 22. it is called launching forth: ſo in the 18. of the *Acts*, the 31. *verſe*, *Paul* is ſaid to have ſailed forth. The Holy Ghoſt driving us, is compared to a gale of winde, *Joh.* 3.8. which teacheth us, that as when the winde bloweth, we muſt be ready to hoyſt up ſaile: ſo muſt we make us ready to be led by the Spirit. Our hope is compared to an Anchor, *Heb.* 6.19. which muſt be haled up to us; and our Faith to the Saile, we are to beare as great a ſaile as we can. We muſt alſo looke to the cloſeneſſe of the veſſell, which is our Conſcience: for, if we have not a good conſcience, we may make ſhipwracke of Faith, Religion, and all, 1 *Tim.* 1.19. And thus are we to proceed in our journey towards our Country (the ſpirituall *Jeruſalem*) as it were ſea-faring men. *Act.* 20.22. *Now behold, I goe bound in ſpirit to Jeruſalem*; to which journey the love of Chriſt muſt conſtraine us, 2 *Cor.* 5. 14.

Fourthly, that he was led to be tempted. His temptation therefore came not by chance; nor as *Job* ſpeaketh, *chap.* 5. *v.* 6. out of *the duſt*, or out of *the earth*, nor from *the devill*, not onely over *Jobs* perſon, but not ſo much as over his goods, *Job* 1. 12.14. He had no power of himſelfe, no not ſo much as over the Hogges of the *Gergaſhites*, who were prophane men, *Mat.* 8.31. Hence gather wee this comfort, that the Holy Ghoſt is not a ſtander by (as a ſtranger) when we are tempted, *Tanquam otioſus ſpectator*; but he leads us by the hand, and ſtands by as a faithfull aſſiſtant, *Eſay* 4.13. He makes an iſſue out of all our temptations, and *will not ſuffer us to be tempted beyond our ſtrength*, 2 *Cor.* 10.13. And, he turneth the worke of ſin, and of the devill too, unto our good, *Rom.* 8. 28. ſo that all theſe ſhall make us more wary after to reſiſt them: and hell (by fearing it) ſhall be an occaſion unto us, to avoid that might bring us to it; and ſo they ſhall all be fellow-helpers to our ſalvation. So that temptations, whether they be (as the Fathers call them) rods to chaſten us for ſinne committed, or to try and ſift us, *Mat.* 3.12. and ſo to take away the chaffe, the fanne being in the Holy Ghoſts hand: or whether they be ſent to buffet us againſt the pricke of the fleſh, 2 *Cor.* 12.17. Or whether they be as matters ſerving for our experience, not onely for our ſelves, that we may know our owne ſtrength, *Rom.* 5. 3. and to worke patience in us: but to the devill alſo, that ſo his mouth may be ſtopped, as in *Job* 2.3. *Haſt thou marked my ſervant Job*,

Job, how upright he is, and that in all the world there is not ſuch an one? Howſoever they bee, the devill hath not the rod or chaine in his hands, but the Holy Ghoſt, to order them, as they may beſt ſerve for his glory and our good: and as for the devill, he bindeth him faſt, *Rev.* 20. 2.

Fifthly, by the Greeke word here uſed, is ſet forth the difference betweene the temptations of the Saints, and Reprobates. In the Lords Prayer one Petition is, *Lead us not into temptation*: but there, the word importeth another manner of leading, than is here meant. We doe not there pray againſt this manner of leading here, which is ſo to lead us, as to be with us, and to bring us backe againe, *Heb.* 13. 20. but we pray there, that he would not caſt or drive us into temptations; and when we are there, leave us, by withdrawing his grace and holy Spirit, as he doth from the reprobate and forſaken.

IV. The fourth point is the end, that is, the Conflict, as it concerneth Chriſt; inſomuch, that he was *led* to be tempted. In which temptation, *Auguſtine* ſaith, *Habemus & quod credentes veneremur, & quod videntes imitemur*: There be two things for faith to adore, and two things for imitation to practiſe.

Firſt, for faith, that the temptations of Chriſt have ſanctified temptations unto us: that whereas before they were curſes, like unto hanging on a tree; now, ſince Chriſt hath beene both tempted and hanged on a tree, they be no longer ſignes and pledges of Gods wrath, but favours. A man may be the childe of God notwithſtanding, and therefore he is not to receive any diſcouragement by any of them.

Secondly, beſides the ſanctifying, it is an abatement, ſo that now when we are tempted, they have not the force they had before: for now the Serpents head is bruiſed, ſo that he is now nothing ſo ſtrong (as he was) to caſt his darts. Alſo the head of his darts are blunted, *1 Cor.* 15. 55. *Death, where is thy ſting? Hell, where is thy victory?* For as his death and reſurrection had a mortifying force againſt the *old man*, and a quickning force toward the *new man*: ſo hath his temptation a dulling force to the devill, and a ſtrengthning force to us.

For our life and imitation, there are alſo two.

Firſt, *Compaßion*: for Chriſt knowing in what ſort we were tempted, as having felt by experience, both how ſtrong the aſſaylant was, *Pſal.* 118. 13. who thruſt ſore at him that he might fall; and how feeble our nature is to make reſiſtance, being nothing but duſt, *Pſal.* 103. 14. He is moved thereby to lay away ſeverity, and to put on the bowels of compaſſion. So that, *Now we have not a high Prieſt which cannot bee tempted with our infirmities, but was tempted in like ſort, Heb.* 4. 15. So we, (which were before ſtony Judges, and too rough for Phyſitians) ought in like ſort, (having beene tempted our ſelves) to looke upon others defects with a more paſſionate regard.

The ſecond thing we are to imitate, Chriſt is our *fellow-helper*, in all our neceſſities and temptations; who, as he ſheweth us his ſleights and

and darts, *Epheſ.* 4.14. ſo he teacheth us how to avoyd them. This is no ſmall comfort to us, when we conſider that *he is with us*, and will be, *till the end of the world*, *Matth.* 28.20. who hath *overcome the world*, *Joh.* 16. 33. and *the devill*: if any temptation happen, that he will beare us out, we may be of good cheere. This was it that did ſo animate *Job*, *Doe thou but take my part, and who ſhall touch me? Job* 17.3. When as both Chriſt and we draw together in one yoke, *Matth.* 11. 29. what can hurt us? Yet if we be afraid for that we ſee the enemy comming; let us call for the helpe of our aſſiſtant, and as it is ſaid in *Pſal.* 68. 1. we ſhall ſee *God will ariſe, and his enemies ſhall bee ſcattered: they ſhall vaniſh like ſmoke, and melt like waxe.* When they are ready to attache us, let us ſay, *Save me O God, for the waters are entred even into my ſoule, Pſal.* 69. 1. When we are feeble, then let us ſay with *Ezekiel*, *O Lord it hath oppreſſed me, comfort me, Ezek.* 38. 14. Or though they have wounded us, let us ſay with *David*, *Bring out thy ſpeare, and ſtop the way againſt them that perſecute me, Pſal.* 35.3. *Say yet to my Soule, I am thy Salvation.* So that we have not onely an *example*, but a *comfort* too.

V. The fifth point, is the day and time when this was done, in which we are to note two things. The word [*Then*] relateth as well to the end of the Chapter next going before, as to the preſent inſtant.

Firſt then, when as Chriſt was but newly come out of the water of Baptiſme, and immediately after the heavens had opened unto him, and the Holy Ghoſt deſcended upon him in the likeneſſe of a Dove, and while he was yet full of the Holy Ghoſt; did the devill ſet upon him. When as the voyce from Heaven had pronounced, *This is my beloved Sonne, in whom I am well pleaſed*; the devill ſtraight addeth; in whom I am ill pleaſed: and ſo addreſſeth himſelfe againſt him. And it is Gods property to looke for much at his hands, to whom he hath given much. When he gives a man a large meaſure of grace, he gives the devill withall a large patent. Our Saviour had great gifts, and the devill is like a theefe, that will venter moſt for the greateſt booty.

Secondly, in regard of the preſent, we are to note, that in thirty yeares, the devill did nothing to our Saviour: but now when hee goes about to gird himſelfe with our ſalvation, according to *Pſal.* 45.3. then doth the devill gird on his ſword alſo; that is as much to ſay, as the better the worke is, the more reſiſtance it ſhall have. Ten repulſes did the *Iſraelites* ſuffer, before they could get poſſeſſion of the promiſed Land of *Canaan*: and as many did *David* endure before he was inveſted in the promiſed Kingdome. Many lets came before the Temple was re-edifyed, as is to be ſeene in *Eſdras* and *Nehemiah*. Yea, (ſaith the devill) Hath God *annoynted him with the oyle of gladneſſe above his fellowes?* I will ſee if I can annoynt him with the oyle of ſadneſſe above his fellowes. Hath he beene *baptized of water and the Holy Ghoſt?* I will provide another Baptiſme for him, namely, of fire. Hath God *ſent downe the Holy Ghoſt upon him in likeneſſe of a Dove?* I will cauſe tribulation, and a crowne of thornes

thornes to light upon his head. Hath a voyce come downe from Heaven, saying, *This is my beloved Sonne?* I will provide a voyce for him, that shall ascend from the foote, that shall say, *If thou be the Son of God, come downe from the Crosse.*

VI. The sixt is the place, the Lyists; to wit, the Wildernesse, that so hee might be alone, and that there might be no fellow-worker with him in the matter of our salvation, that he alone might have the treading of the Wine-presse, *Esay* 63.3. So, in the Transfiguration in the Mount, he was found alone, *Luke* 9.36. So in the garden in his great agony, he was in effect alone; for his Disciples slept all the while, *Matth.*26.40. that unto him might be ascribed all the praise.

Secondly, wee will note heare, that there is no place priviledged from temptations. As there be some that thinke there be certaine places to be exempt from Gods presence, (as was noted in the dreame of *Jacob:*) so the Monkes and Hermites thought, that by avoyding company, they should be free from temptations; which is not so. For, although Christ were alone in the Wildernesse, and fasting too, yet was he tempted we see. And yet it is true, that hee that will live well, must shunne the company of the wicked, *Gen.* 19.7.

When the Angels had brought *Lot* and his family out of the doores, they charged them not to tarry, nor to stand still, nor once to looke backe. So after the Cocke had crowed, and put *Peter* in minde of his fall; he *went out of the doores and wept bitterly*, *Matth.*26. 75. his solitarinesse was a cause to make his repentance the more earnest, and helped to increase his teares: and company is commonly an hinderance to the receiving of any good grace, and to the exercising and confirming us in any good purpose. But as true it is, that temptations are, and may as well be in the deserts, as in publique places: not onely in the valleyes, but in the mountaines, *ver.* 8. and not onely in the countrey, but even in the holy City, *ver.* 5. yea, and sometimes full, and sometimes fasting, yea, in Paradise and in Heaven it selfe; for thither doth the devill come and accuse us before God: we are therefore alwayes to stand upon our guard. For in *Luk.*11.24. he is said, to *walke through dry places*, lest happily some might be escaped from him thither: and though we could goe whither he could not come, we should not be free: for we carry ever a *Tempter* about with us. And when we pray to be delivered from temptation, it is not onely from the devill, but from our selves: we carry fire within us. *Nazianzen* and *Basil* were of that minde once, that by change of the place a man might goe from temptation: but afterward they recanted it, affirming, That it was impossible to avoyd temptation, yea, though he went out of the world, except he left his heart behinde him also.

THE

THE SECOND SERMON.

MATTH. 4. 2.

And when he had faſted forty dayes, and forty nights, hee was afterward hungry.

NOw come we to the ſeventh and laſt circumſtance. It may ſeeme ſtrange, that being about to preſent himſelfe to the world, as *Prince*, *Prieſt*, and *Prophet*, that hee would make his progreſſe into the Wilderneſſe, and begin with a Faſt: for this was cleane contrary to the courſe and faſhion of the world, which uſeth, when any great matter is in hand, to make a *Preface* or *Præludium*, with ſome great ſolemnity. As when *Solomon* came firſt to his Crowne, he went to the chiefe City, and gathered a ſolemne Convent. So Chriſt ſhould rather firſt have gone to *Jeruſalem* the holy City, and there ſhould have beene ſome ſolemne banquet. But Chriſt from his Baptiſme began his calling, and faſted forty dayes and forty nights. This his Faſt (by late Writers) is called the entrance into his calling: by the ancient Writers it is called the entrance into his conflict.

The manner of the Church hath alwayes beene, that at the firſt inſtitution, or undertaking of any great and weighty matter, there hath beene extraordinary Faſting. So *Moſes*, *Deut.9.9.* when he entred into his calling at the receiving of the Law, faſted forty dayes. So *Elias*, 1 *King.19.18.* at the reſtoring of the ſame Law, did the like. And ſo when they went about the re-edifying of the Temple, as appeareth *Eſdras* 8.49. So in the New Teſtament, at the ſeparation of *Paul* and *Barnabas*, *Act.13.3.* And (as *Jerome* reporteth) Saint *John* would not undertake to write the divine worke of his Goſpell, untill the whole Church (by Faſting) had recommended the ſame unto God.

So likewiſe, at the entrance into a Conflict, for the obtaining of ſome Victory, as *Jehoſhaphat* did when he overcame the *Amorites*, 2 *Chron.20.3.* So did *Heſter* when ſhe went about the deliverance of the Jewes, as in *Eſter* 4. *ver.16.* And *Euſebius* reporteth, that when

when *Peter* was to enter diſputation with *Simon Magus*, there was Faſting throughout the whole Church generally. Whether at the entrance into a Calling, or to reſiſt the devill, Saint *Peters* rule, mentioned in his firſt chapter and fifth verſe, ought to take place, we muſt uſe *Prayer* and *Faſting*. And as at all times wee are to uſe watchfullneſſe and carefulneſſe: ſo then eſpecially, when we looke that the devill will be moſt buſie; and the rather, for that in ſome caſes there is no dealing without Faſting, as *Marke* 9.29. there is a kinde of devill that will not be caſt out, without *Prayer* and *Faſting*.

As for the number of dayes wherein he faſted, juſt forty; Curioſity may finde it ſelfe worke enough; but it is dangerous to make Concluſions, when no certainety appeareth: Some ſay, there is a correſpondency betweene theſe forty dayes, and the forty dayes wherein the world was deſtroyed by the Deluge. But it is better to ſay, As *Moſes* faſted forty dayes at the inſtitution of the Law, and *Elias* forty at the reſtauration; ſo Chriſt here. And becauſe hee came but in the ſhape of a ſervant, hee would not take upon him above his fellow-ſervants. Contrary to our times, wherein a man is accounted no body, except he can have a quirke above his fellows. But it is more materiall, to ſee how it concerneth us. It is a thing rather to be adored by admiration, then to be followed by apiſh imitation.

This Faſt here, was not the faſt of a day, as that of *Peter* and of *Cornelius*, *Acts* 10.9.30. but ſuch as *Luke* 4.2. deſcribeth, *Hee did eate nothing all that time*. Saint *John the Baptiſt*, though his life were very ſtrict, did eate Locuſts and wilde Honey, *Matth.* 3.4. Ours is not properly a Faſt, but a provocation of meates; and therefore there can be no proportion betweene them. But as it is; what is to be thought of it? *Socrates* and *Irenaus* record, that at the firſt, the Church did uſe to celebrate but one day in remembrance of Chriſts Faſt, till after, the *Montaniſts* (a certaine ſect of heretiques, who thereupon are called *Eucratitæ*) raiſed it to foureteene dayes; the zeale of the Clergy after increaſed it to forty, after to fifty: The Monkes brought it to ſixty, the Fryers to ſeventy; and if the Pope had not there ſtayed it, they would have brought it to eighty, and ſo have doubled Chriſts faſting. When the Primitive Church ſaw the Heretiques (by this outward ſhew) goe about to diſgrace the Chriſtians, by this counterfeit ſhew of holineſſe; they uſed it alſo: but (ſaith *Auguſtine* and *Chryſoſtome*) they held it onely a poſitive law, which was in the Church to uſe or take away, and not as any exerciſe of godlineſſe.

Onely a doubt reſteth now, becauſe of the hardneſſe of mens hearts, whether it were better left or kept. Some would have abſtinence uſed, and one day kept for the Sabbath, but left to every mans liberty, what time and day, and tyed to no certainety: but that were (upon the matter) to have none kept at all. Notwithſtanding, the Reformed Church (as that of *France*) have uſed their liberty in removing of it, for that they ſaw an inclination in their people

people to ſuperſtition, who would thinke themſelves holyer for ſuch faſting; like the Phariſees, *Luke* 18.12. The Church wherein we live, uſeth her liberty in retayning it, and that upon good reaſons: for ſith God hath created the fiſhes of the ſea for man, and giveth him an intereſt in them alſo, *Gen.*9.2. as well as in the beaſts: Sith the death of fiſh was a plague wherewith God plagued *Pharaoh*, and ſo contrariwiſe the encreaſe of fiſh is a bleſſing: God will have fiſh to be uſed, ſo that he may have praiſes as well for the ſea, as for the land, *Pſal.* 104.25.

If we looke into the civill reaſon, we ſhall ſee great cauſe to obſerve it. See *Numb.*15.22. the abundance of fleſh that was conſumed in one moneth. The mainetenance of ſtore then is of great importance, and therefore order muſt be taken accordingly. *Jeruſalem* had fiſh dayes, that *Tyrus*, and ſuch like, living upon Navigation, might have utterance for their commodities, *Nehem.*13.16.(for *Tyrus* was the maritine City, till after *Alexander* annexed to it another City, and made it dry.)

The Tribe of *Zabulon* lived by Navigation, *Gen.*49. 13. which is a thing neceſſary both for wealth, 2 *Chron.*9. 20. and made *Solomon* richer than any other King, and alſo for munition, as *Eſay* 23.4. that Tribe therefore had need of maintenance. And therefore our Church and Common-wealth have taken order accordingly, and the rather, for that our times require it: (for the times that forbad marriage and the abſtinence of meates, 1 *Tim.* 4.3.) There is more feare of a pottingerfull of gluttony, than a ſpoonefull of ſuperſtition. This is no Faſt, but a change of meate.

Verſe 3. *Then came to him the Tempter, &c.*

BEfore we come to the particular temptations, we have foure generall points to be conſidered. Firſt, the changing of the devils name, from *devill* to *Tempter*: Secondly, that it is ſaid, *Hee came unto him*: Thirdly, that he came when he was faſting: Fourthly, the diverſity and order of the temptations.

1. Firſt, in *Jam.*1.13. it is ſaid, that *God tempteth no man*; and yet in *Deut.*13.3. it appeareth, that *God doth tempt ſome*; we muſt then make a difference betweene Gods temptations, and the devils. The devill indeed tempteth us, but God (as our Engliſh tranſlation hath it) tryeth us. The latter is to commend us, *Rom.*3.5. or rather that our tribulation may bring forth patience, and patience hope, *Rom.* 4.3. It makes us know that to be in our ſelves, which before wee knew not, as we ſee in *Job*. So the Lord proved the *Iſraelites*, to ſee if they loved him or no, *Deut.*13.3. The devils temptation is to know our corruption: for knowing the innocency of *Adam*, hee went about to corrupt him. It is like the *Iſraelites* proving of Manna, to try concluſions. Gods is like the tryall of gold, 1 *Pet.*1.7. which the oftner it is tryed, the purer it waxeth: the devils, like that of Manna, which ſtinketh and corrupteth by tryall. Gods is like the tryall of the fanne, *Matth.* 3. 12. the devils like that of the ſcive,

Luke 22.31. which lets goe the flower, and keepes the branne.

II. Secondly, the devill hath two ſhapes; in the one, he temp-teth and allureth, (and in that he came now to our Saviour:) in the other, he aſſayleth us, that is, by aſſault and violence, *Epheſ.* 6.11. The firſt is the temptation of hypocrites, *Matth.* 22.18. *Shall we pay tribute to Cæſar?* The ſecond, of *Judas*, who in the garden aſſaul-ted our Saviour, *John* 6.70. So Satan ſets on Chriſt by violence. He came unto Chriſt by caſting ſparkes of fire into him; for hee was devoyd of any wicked and vaine thoughts comming forth of him.

Two wayes may a man be tempted: either by doubts ariſing in our hearts out of us, *Luke* 24.38. or by a ſop entring into us, *John* 13.27. Chriſt could not be tempted the firſt way: for he was de-voyd of any wicked and vaine thought, comming forth of him. To us the devill needs bring but a paire of bellowes, for he ſhall finde fire within us: but to Chriſt he was faine to bring fire too.

III. Thirdly, he then came to him when he was faſting, which diſcovereth the devils deſperate boldneſſe, as alſo his craftineſſe, in that he waited his time, to ſtay till he was hungry. Notwithſtand-ing, Chriſt was newly come from his Baptiſme, and was full of the Holy Ghoſt, and even now in his exerciſe of mortification; yet had the devill courage to ſet upon him. There is no place ſo holy, nor exerciſe ſo good, as can repreſſe his courage, or give a ſtay to the boldneſſe of his attempts: as we ſee, *Marke* 4.14. The word is no ſooner ſowne, but Satan comes immediately, and takes it out of their hearts: which muſt needes be done in the Church. For the word is out, before they be out of the Church: ſo that hee is not affraid of hearing the word, but can abide it well enough, yea, bet-ter than many. And though they carry the word out of the Church, he will waite on them home, and choake the word with cares, and riches, and voluptuous living, like the ſeed that fell among thornes, *Luke* 8.14.

And no more doth he care for the exerciſe of prayer: for even then immediately after the repetition of forgiveneſſe, when we have made even with all the world, when God hath forgiven us, and we others; then doth the devill give us occaſion to ſay, *Lead us not into temptation*, as ſtanding by there ready to tempt us.

And as little cares he for the Sacraments: for preſently after they had received the Sacrament, and ſang the hymne, Chriſt tels them, they *ſhall all be offended in him that night*, *Matth.* 26.1. Thus we ſee his courage ſerves him at all times, nothing is able to quaile it.

As this ought not to diſcourage the children of God, having ſo faithfull an aſſiſtant to take their part: ſo it giveth them this caveat, that they be at no time ſecure, but alwayes to keepe a ſure guard. Saint *Bernard* in the middeſt of a Sermon was ſolicited to vaine-glory, becauſe he thought he pleaſed his auditors, and thereupon brake off his ſpeech, and turned it to the devill, ſaying; *Non propter te hoc opus cæptum eſt; nec propter te, nec in te finitur.*

And as he is couragious, ſo he is ſubtle: for notwithſtanding his

eager

eager deſire, he ſtaid the fitteſt time, wherein conſiſteth a chiefe point of wiſedome. So when he tempted *Eve*, he ſtaid till her huſband was away, and till he could ſhew her the fruite which was ſo pleaſing to the eye. So when *David* lay with *Bathſheba*, *Vriahs* wife, he tempted him in the evening, and after his ſleepe, 2 *Sam.* 11. 12. a very fit time for the purpoſe. So when they were aſleepe, the enemy ſowed tares, *Matth.* 13.

And as he is wary in chooſing his time, ſo is he as cunning in chuſing the meanes, obſerving the diſpoſitions of men. For wanton and voluptuous men, he hath the daughters of *Moab*, a bayte fit for their humors, whereby to tempt them to idolatry, *Numb.* 15. 1. For men ſecure and careleſſe, he hath a net that ſufficeth to throw over them, (2 *Tim.* 2. 26.) and ſnare them in. For others, that have more care to ſeeke and inquire into things, hee hath quils to blow them up, as *knowledge which puffes up*, 1 *Cor.* 8. 1. Yea, even the beſt things can he make ſerve for his purpoſe, and to be occaſions of temptations; ſo that he may finde better entertainement, for the good exerciſes ſake that come with him. He will come ſometimes ſhrowded in the neceſſity of nature, as here; for when a man is hungry, nature requireth ſomewhat to aſſwage it.

Prayer, no man doubteth to be a godly exerciſe; yet thereby he tempted them that loved to pray in the Synagogues, and make much babling, and repetition, *Matth.* 6. 5. 7. In like ſort doth he abuſe the name of good counſell, as in *Peter* to Chriſt, *Matth.* 16. 22. who (as a friend) wiſhed him to ſpare himſelfe, and live out his time.

Thus can he put on a faire ſhew, the ſooner to beguile: and for good reaſon, for if he ſhould come unmasked in his owne likeneſſe, he would be rejected; as if *Jehoram* the King of *Iſrael* had come himſelfe without *Jehoſhaphat*, *Eliſha* would not have looked on him: ſo by a good pretence, the temptation ſhroudes and inſinuates it ſelfe; otherwiſe, it would not be looked on.

IV. Now we are to conſider the diverſity and order of the temptations, and then will we handle them particularly. And firſt we are to note, that though there are but theſe three recorded, yet he endured divers others. His whole life was full of temptations, as may appeare by *Luke* 22. 28. It is ſaid, *Luke* 4. 2. that he was tempted forty dayes of the devill, whereas theſe three temptations here ſet downe, were not till after the end of forty dayes. Theſe onely are mentioned, but there were other not written, as divers of his miracles are unwritten, *John* 20. 25. Onely, *ſo much was written as was expedient*.

Theſe three are a briefe Abridgement of all his temptations. As it is true that *Paul* ſaith, that *Chriſt reſembled Adam, and was made a quickning ſpirit, as Adam was a living ſoule*, 1 *Cor.* 15. 45. And the bringing of the children of *Iſrael* out of Egypt, by being called out of Egypt, *Matth.* 2. 15. So may Chriſt and *Adam* bee compared in theſe three temptations. For they both were tempted with concupiſcence of the fleſh, concupiſcence of the eye, and pride of life, 1

John 2.16. In *Adam* the devill firſt brought him into a conceite, that God envyed his good. As we ſee Faulconers put hoods over Hawks eyes, to make them more quiet and ruly. Secondly, he lulles him on to a proud conceit of himſelfe, by perſwading him that by *eating* he ſhould *be like God*. Thirdly, he ſheweth the fruit, which was pleaſant. So in Chriſts temptation: Firſt, he would have brought him to murmure againſt God: Secondly, to preſume: and thirdly, to commit Idolatry, all which are ſet downe in the 1 *Cor.* 10. 5,6,7. *verſes*. And under theſe three heads come all temptations, *Num.* 14. & 21. & *Exodus* 32.

To ſome of theſe extreames will the devill ſeeke to drive one. Firſt, by diſtruſt he will ſeeke to drive us to uſe unlawfull meanes, for the obtaining of neceſſary things, as bread is when a man is hungry. Or if we be in no ſuch want, that that temptation cannot take place, then (through ſuperfluity) hee will tempt us to wanton and unneceſſary deſires, as to throw our ſelves downe, that the Angels may take us up: and having prevailed ſo farre, then hee carryeth us to the devill and all. *All this will I give thee*; there is his [*All*:] *Fall downe and worſhip me*, there is the devill with it: ſo that (in this reſpect) it may well be ſaid, that *The way of a Serpent is over a ſtone*, *Prov.* 30.19. He goeth ſo ſlily, that a man ſeeth him in, before hee can tell what way, or how he got in. Firſt, he wraps himſelfe in neceſſity, and thereby windes himſelfe in unperceived, then he brings us to make riches our God.

Now let us ſee his darts. The firſt is, of making ſtones bread: This may well be called, *The hungry Temptation*. The ſtreame of the Doctors, make *Adams* offence the ſinne of Gluttony: but *Bucer* thinkes, that this temptation is rather to be referred to diſtruſt and deſpaire. There is ſmall likelihood, that one ſhould ſinne in gluttony by eating bread onely. The devils deſire was onely, that the ſtones might be turned into bread, and that after ſo long a Faſt: and then, if the temptation had beene to Gluttony, Chriſts anſwer had beene nothing to the purpoſe, the Devill might well have replyed againſt the inſufficiency of it. For gluttony is to be anſwered by a Text willing ſobriety: whereas this Text which Chriſt anſwereth by, containeth rather an aſſertion of Gods providence: and therefore our Saviour ſhould have ſeemed very unskilfull in defending himſelfe. The temptation therefore is to diſtruſt.

This ſtandeth well with the devils cunning in fight: for by this he ſhooteth firſt even at the throate, and at that which is the life of a Chriſtian, to wit, his faith; as a man would ſay, *Iugulum petit*, even at that which overcommeth the world, 1 *John* 5.5. He tempted him to ſuch a diſtruſt, as was in the *Iſraelites*, *Exod.* 17.7. when they asked if God were with them, or no? So he made *Adam* thinke, God cared not for him: ſo here the devill premiſeth a doubt to ſhake his faith, wherein Chriſt made no doubt, *Si filius Dei es.*

Indeed you heard a voyce ſay, you were the *beloved Sonne of God*, but are you ſo indeed? or was it not rather a deluſion? You ſee yon are almoſt ſtarved for want of bread: well, would God have ſuffered you

you ſo to be, if you had beene his *Filius dilectus?* No, you are ſome hunger-ſtarved child, So *Luke* 22.31. Chriſt prayed, that *Peters faith might not faile.* It was that the devill ſhot at. He is a *roaring Lyon, ſeeking to devourc us*, whom we muſt reſiſt by faith, 1 *Pet.*5.8. It is our Faith that he aymes at, 1 *Theſ.*3.5. For having overthrowne that, diſobedience ſoone will follow. Having aboliſhed the ſtabliſher of the Law, *Rom.*3.31. the *breach of the Law* muſt needs follow. He hath then fit time to ſet us aworke, about making ſtones into bread, that is, to get our living by unlawfull meanes. Firſt, ſhipwracke of faith, then of obedience.

The devill here ſeeing him in great want and hunger, would thereby bring in doubt, that he was not the Sonne of God; which is not a good argument. For whether we reſpect the naturall tokens of Gods favour, we ſee they happen not to the wiſeſt and men of beſt and greateſt knowledge, as appeareth in *Eccleſ.*9.11. or the ſupernaturall favour of God. We ſhall ſee *Abraham* forced to flye his Country into *Egypt* for famine, *Gen.* 10.12. So did *Iſaac*, *Gen.* 26.1. And *Jacob* likewiſe was in the ſame diſtreſſe, *Gen.* 43.1. Notwithſtanding that God was called, *The God of Abraham, Iſaac and Jacob*; yet were they all three like to be hunger-ſtarved. Yea, not onely ſo, but for their faith many were burned and ſtoned, *of whom the world was not worthy*, *Heb.* 11.37. So fared it with the Apoſtles, they were hungry, naked, and athirſt, 1 *Cor.*4.11. But what doe we ſpeake of the adopted Sonnes of God, when as his owne naturall Sonne ſuffered as much, nay, farre more? Here we ſee he was hungry, alſo he was wearied with travaile, and faine to reſt, *John* 4.6. he had no houſe to hide his head in, whereas *Foxes have holes.*

If thou be the Sonne of God, &c.

THe Heathens have obſerved, that in Rhetoricke it is a point of chiefeſt cunning, when you would out-face a man, or importune him to doe a thing, to preſſe and urge him with that, which he will not or cannot for ſhame deny to be in himſelfe, As by ſaying, if you have any wit, then you will doe thus and thus: if you be an honeſt man or a good fellow, doe this. So here the devill (not being to learne any point of ſubtilty) comes to our Saviour, ſaying, *If thou be the Sonne of God*, (as it may be doubted, you being in this caſe) then, *make theſe ſtones bread.* No, no, it followes not: a man may be the Sonne of God, and not ſhew it by any ſuch Art. So when *Pilate* asked, who accuſed Chriſt? they anſwered, *If he had not beene a malefactor, we would not have brought him before thee*, *John* 18.30. They were jolly grave men, it was a flat flattery: and in *John* 21.23. there is the like. This ought to put us in minde, when wee are tempted in like manner, that we take heed we be not out-faced.

In the matter it ſelfe, we are to conſider theſe points: Firſt, the devill ſets it downe for a ground, that (follow what will) bread muſt needs be had. Therefore Chriſt firſt cloſeth with him. Admit he had bread, were he then ſafe? No, *We live not by bread onely*: ſo that bread is not of abſolute neceſſity. Well, what followes of that?

Bread you muſt needs have, you ſee your want, God hath left off to provide for you. Then comes the concluſion, Therefore ſhift for your ſelfe as well as you can. Firſt, he ſoliciteth us to a mutinous repining within our ſelves, as *Heb.* 3.8. *Harden not your hearts, as in the day of temptation, &c.* whereby he forceth us to breake out into ſuch like conceites, as *Pſal.* 116.11. *I ſaid in my diſtreſſe that all men be lyars:* and *Pſal.* 31.22. *I ſaid in my haſte, I am caſt off.* Thus cloſely he diſtruſted God, in ſaying, his Prophets propheſie lyes, till at laſt, we even open our mouthes againſt God himſelfe, and ſay, *This evill commeth from the Lord: ſhall I attend on the Lord any longer?* 2 *Kings* 6.33. Hunger and ſhame is all we ſhall get at Gods hands. And ſo caſting off God, betake themſelves to ſome other Patron, and then the devill is fitteſt for their turne. For when we are fallen out with one, it is beſt ſerving his enemy, and to retaine to the contrary faction. Then we ſeeke a Familiar (with *Saul*) to anſwer us, 1 *Sam.* 28.7.

But what did the devill then tell him? did he bring comfort with him? No: he tels him, that to morrow he and his ſonnes ſhould dye. So here doth the devill bring a ſtone with him. *What Father* (ſaith Chriſt) *if his Sonne aske him bread, would give him a ſtone? Matth.* 7.9. yet the devill doth ſo; Chriſt was hungry, and the devill ſhewes him ſtones.

Here is the devils comfort, here be ſtones for thee, if thou canſt deviſe any way to make theſe ſtones bread, thou art well; whereas we doe not uſe to make bread of ſtones, but of wheate, to worke it with the ſweat of our browes, to get it ſo, we learne *Gen.* 3.19.

By extortion and uſury we may make ſtones into bread, that is the devils Alchymiſtry: or haply we may make bread of nothing, when a man gets a thing by anothers overſight, *Gen.* 43.12. Or elſe, what and if we can over-reach our brother in ſubtilty, and goe beyond him with a tricke of wit or cunning? *Let no man defraud or oppreſſe his brother in any matter: for the Lord is avenged of all ſuch,* 1 *Theſ.* 4.6. The one is called *the bread of violence and oppreſſion, Prov.* 4.17. The other, *The bread of deceit.*

They are indeed both made of ſtones, for they ſtill retaine their former property, as the event will declare. For though in the beginning ſuch bread be pleaſant, *Prov.* 20.17. yet after, his *mouth is but filled with gravell.* After which will conſequently follow, gnaſhing of teeth.

THE

THE THIRD SERMON

MATTH. 4. 4.

But he answering, said; It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God.

IT was a good service that *Elisha* (2 *Reg.* 6. 9.) did, to tell the King of the traines laid for him, when they lay in ambush against him. And even this is the first use that wee have of our Saviours Temptations.

It warnes us aforehand of the devils comming, so that we may have time to prepare our selves accordingly. For as at that time the devill came upon Christ when hunger pinched him: so where we are in any distresse, we are to looke for temptations.

This temptation hath two parts, First comes (*Si,*) a distrust: Secondly followes unlawfull meanes. Having laid this foundation, that bread is necessary to be had when one is hungry; he inferreth, that God helpeth not, nor supplyeth the want: therefore God is not the Father, *Matth.* 7. 6. and therefore depend no longer on him, but shift for your selfe. This is the effect of the devils argument.

The Fathers upon the words, *Ephes.* 6. 16. (*Take the shield of faith, to quench all the fiery darts of the devill*) doe note, that about every one of the darts or temptations of the devill, there are (as it were) bals of wilde fire. For being to assault our obedience, and knowing that faith is our shield: to that end he useth the arrow head, which is, distrust in God, about which is fire; to wit, the using of unlawfull meanes, to consume our obedience, which will consume our shield of faith, and so make way for the dart to kill or wound us. So that his drift is, to bring our adoption or Son-ship, to a *Si.*

There is no doubt but Christ was able to have turned stones into bread: but why would he not then follow the devils advice? The devill by saying, *Say unto these stones,* seemeth to acknowledge, that he

he had the force to have done it, even by his bare word: for even ſtones are ſaid to heare the voyce of God, and obey his commandement, and not onely Gods, but even Gods ſervants, as 1 *Reg.* 13.5. when the man of God had pronounced, that the Altar ſhould rent in ſunder, it did ſo. And *Matth.* 27.5. when Jeſus cryed out with a loud voyce, the vaile of the Temple rent in twaine, the earth did quake, and the ſtones were cloven. The dead men are worſe than ſtones, yet they in their graves heard his voyce.

And not onely was he able to turne ſtones into bread, but into men alſo: as Children to *Abraham* of ſtones, *Matth.* 3. 9. If therefore it had pleaſed him, he was as well able at this time to have turned ſtones into bread, as after he turned water into Wine, *John* 2. 10.

It was no leſſe poſſible to him (no doubt) to have ſaved himſelfe, when the Jewes ſcoffingly bad him, *Matth.* 27.42. as to have ſaved others; and to have come downe from the Croſſe being alive, as it was after for him, not onely being dead and buryed, but a great ſtone being over him, to remove it, and come out of the grave, *Mat.* 28.2. He had power to both, but not will alike to both.

But why would he not here uſe his power, for the ſatisfying of his hunger, and follow the devils advice? In ſetting downe the Hiſtory of turning water into Wine, it is thus further ſaid, that he did it, *That his Diſciples might beleeve in him, John* 2.11. That was the reaſon that moved him to the working of that miracle: and becauſe there was no ſuch cauſe here, he did it not. For the devill would not beleeve in him (he knew) though he had done it. The devill deſired him, but to have him ſhew what he could doe for a need onely, for a vaunt of his power: wherein we ſee the humour of pride, that made him at the firſt to fall.

It is the ſame temptation that his kinsfolkes uſed, *No man doth any thing ſecretly, that ſeeketh to be famous; if thou doſt theſe things, ſhew thy ſelfe to the world.* But ſee how unfitly the Temptation hangeth together. He ſhould rather have ſaid, *If you be hungry*; then, *If you be the Sonne of God*: and then rather have bid him faſt forty dayes more, then turne the ſtones into bread. If it had beene to have made a Sonne of God, Chriſt would have done it: but not to have ſhewed himſelfe to be the Sonne of God.

But it may be asked, why did Chriſt vouchſafe to give him any anſwer at all; whereas he might have commanded him to ſilence, and *tormented him before his time*, and have puniſhed him for his ſawcineſſe? When *Peter* tempted him, he cut him up very ſharpely, ſaying, *Come behinde me Satan, Marke* 8. 33. Why did he not anſwer the devill ſo? He might have enjoyned him, and throwne him into the bottomleſſe pit, *Luke* 8. 31. or at the leaſt bidden him, *Avoyd Satan, verſe* 10. *Auguſtine* anſwereth this doubt, that Chriſt anſwered in the like time, to teach us to anſwer: willing us thereby (as *Abimelech* did his ſouldiers) to doe as he had done before: *Judg.* 9.48. So Chriſt is our example, *John* 13.15. and bids us *doe as hee hath done*. Chriſt is our Captaine, he hath gone before us, and

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ſhewed us how to behave our ſelves in fight: when the devill aſſaulteth us with diſtruſt, then are we to ward it off with a Text of Gods providence: and ſo to the reſt, as he hath done before us. Our Saviours ſhield, whereby (we ſee) he beareth off all the devils darts, is covered all over with *Scriptum eſt*. We have here a briefe view of the Churches Armory, *Cant.* 4.4. of the Tower of *David*, built for defence. Here be the ſhields wherewith *Solomons* Temple was hanged, and which *Paul* calleth, *The weapons of our warfare*, 2 *Cor.* 10.4. not carnall, but mighty (through God) to caſt downe holds.

They are in number five: Firſt, a preparation of our ſelves by the uſe of Gods Sacraments, that we may be the more ſtrong to ſuſtaine and beare off temptations, and to hold out to the end without fainting. Secondly, a withdrawing our ſelves into the deſert, or ſome other ſolitary place, there (by Meditation) to kindle good thoughts, *Pſal.* 39. 3. Thirdly, faſting. Fourthly, watchfull prayer, *Matth.* 26.41. Fifthly, the perfecting our ſelves in the Scriptures. Theſe be the five ſhields wherewith *Solomons* Temple was hanged.

Now as for the Scripture, we are to note, that where God ſpeaketh of any good that we are to receive out of it, it is commended to us as a ſtorehouſe, whither we are to make our reſort for the bread of life, and the water of life, *whereof he that taſteth, ſhall never thirſt*, *John* 6.35. And from thence are we to draw the waters of comfort, out of the fountaines of ſalvation, *Eſay* 12.3. When there is any ill ſpoken of, which we are to reſiſt, then it is commended to us as an Armory, whence we may fetch any kinde of weapon which we ſhall need, either offenſive, as a ſword, *Heb.* 4.12. or defenſive, as a ſhield, *Prov.* 30.5.

The Scripture is the broad plate that is to beare off the darts: our faith is the braces or handle whereby we take hold, *Epheſ.* 6.16. and lift it up to defend our ſelves withall. For the Scripture is a ſhield, *Non quod dicitur, ſed quod dicitur. Dicitur*, there is the ſtrong and broad matter, fit to beare off: and *Creditur*, that is the handle or braces to it, *God ſpake once or twice, I have heard it, Power belongeth unto God*, *Pſal.* 62.11. So that it ſufficeth not that it be ſpoken onely by God, but we muſt heare it too: neither muſt we heare it as the voyce of a man (as *Samuel* at the firſt did; who when God called him thought it the voyce of *Eli*:) but as the voyce of God, that we which were dead in our ſins, he hath quickned and forgiven us all our treſpaſſes, 1 *Theſ.* 2.13. This is the perfection of our faith.

Generally of the Scriptures, this is Chriſts opinion, confirmed by his owne practiſe; that if the devill come as a Serpent, here is a charme for him, *Pſalme* 58. 5. Or if he come as a Lyon, here is that is able to prevaile againſt him, 1 *Peter* 5. 8. And that the devill knowes well enough, as appeareth by his malice that hee hath alwayes borne it, before it was Scripture, when it was but onely *Dictum*. For ſo ſoone as God had ſaid, *Let us make man in our likeneſſe*, that word was ſtraight a whetſtone to the devils envy. And after the fall, when the ſeed was promiſed, that was, and is the cauſe of all the devils enmity, *Gen.* 31. 15. So when the promiſe

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was reiterated, *Gen.*22.18. that was the cauſe he ſo turmoyled all the Patriarchs.

But when the word was to be written, and to become Scripture, then his malice began to grow very hot, inſomuch that he cauſed it for anger to be broken, *Exod.* 32.19. For the Fathers are of opinion, that all the devils buſie endevour, in making the *Iſraelites* to commit idolatry with the golden Calfe, was to the end, that he might ſo heate *Moſes* in his zeale, as that in his anger hee ſhould breake the Tables of the Law, by caſting them haſtily out of his hands. We are to note therefore; that there is a forcible ſound in the word, which the Devill cannot abide; and not onely the ſound, but the ſight alſo.

It is written of *Auguſtine*, that lying ſicke on his bed, he cauſed the ſeven penitentiall Pſalmes to be painted on the wall over againſt him, in great Letters; that if after he ſhould become ſpeechleſſe, yet he might point to every verſe when the devill came to tempt him; and ſo confute him. *Bleſſed is he that hath his quiver full of ſuch arrowes, they ſhall not be aſhamed.* Bleſſed is he that hath the skill to chooſe out fit arrowes for the purpoſe, as the Fathers ſpeake out of *Eſay* 49.2. Chriſt ſaith affirmatively of the Scriptures, that *in them is eternall life*, *John* 5.39. Negatively, that the cauſe of error is the not knowing of them, *Marke* 12.24. *David* ſaith, it was that that made him wiſer than his enemies, than his teachers, and than the Ancients, *Pſal.*119.98.99. & 110. Knowledge of the truth, is the way to amendment after a fall, 2 *Tim.*2.26. There is much calling now adayes for the Word, and others finde fault as faſt, that it is no better harkned unto. For as the want of obedience, and all other abuſes (which are ſo much cryed out againſt) proceed not onely from the not hearing of the Word, but aſwell from the not mingling of faith with it, (without which mixture, it is nothing worth) it profiteth not, *Heb.* 4.2. So the error of the former times was, in yeelding too farre to the devils policy, by ſealing up the Scriptures, and locking the ſtorehouſe and Armory of the people. It is the policy Chriſt tels us of in the 11. of *Lukes* Goſpell, *ver.*22. A ſtrong man puts the ſtrong armed man out of his houſe, and takes away his armour from him: then he needs not feare him.

The like policy we read of, 1 *Sam.* 13.19. when the *Philiſtims* had taken away all Smiths and Armour, then they thought they were ſafe. So in the time of darkeneſſe, the devill might let them doe their good workes, and what they liſt, and yet have them ſtill under his lure: that he might offend them at his pleaſure, that had no armour to reſiſt him. All the Children of God, had a right and property in the Law of God, as appeareth by Chriſts words, *John* 10.34. he anſwered them, that is, the common people, *Is it not written in your Law?* As though hee ſhould ſay, the Scripture is yours. To the young man (in the tenth Chapter of Saint *Lukes* Goſpell, and 26. verſe) that asked Chriſt, *what he ſhould doe to be ſaved?* Chriſt anſwereth: *What is written in the Law? how readeſt thou?* Whereunto to anſwer, that we cannot read, or that the booke

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is ſealed up, *Eſay* 29.11. is as the devill would have it. Then hath he a fit time to offer us ſtones to make bread of. But this anſwer with our Saviour Chriſt will not be allowed of.

Now come we to the ſpeciall point of Chriſts anſwer, *It is written, Man lives not by bread onely, &c. Deut.* 8.3. There is no better kinde of reaſoning, than that, when one grants all that hath beene ſaid by his adverſary, and proveth it to make on his part; and upon a new conceit, avoyds all that his adverſary ſaid. Here our Saviour might confeſſe all that the devill objected, as that he is the Son of God, and admit the ſtones were made bread, and that bread were of abſolute neceſſity, and that it were ſo to be come by (which is untrue) were we then in good caſe?

This indeed is the devils poſition, wherewith he would perſwade all thoſe that have *animam triticeam*, (as the Fathers call it) that thoſe externall things are neceſſary to be had: and that if they have enough thereof, they are well enough; as we ſee it to be the minde of the rich man, *Luke* 12. 19. This man having a wheaten ſoule, having corne enough, bade his *ſoule take reſt*, and live merrily *for many yeares*. But Chriſt goeth further, and ſaith; Though the ſtones be made bread, it will not availe, except it pleaſe God (by the bleſſing of his word) to give vertue, and (as it were) life unto the bread, there is no difference between it, and a ſtone.

It is not the plenty or quality of victuals, howſoever ſome dote upon ſuch externall meanes, as they did, which ſacrificed to their net, and burnt incenſe to their yerne, *Habak.* 1.16. becauſe by them their portion was fat, and their meates plenteous. For what ſaith *Job* 31. 27. *If I had rejoyced becauſe my ſubſtance was great, this had beene an iniquity.* So that our life is not mainetained by bread onely, deſcended out of the mould of the earth. The nature of bread and ſtones are not much unlike, they come both out of one belly, that is to ſay, the earth, *Job* 28.5,6. and of themſelves, the one of them hath no more power than the other unto life: for we know that the *Iſraelites* dyed, even while the fleſh of Quailes was in their mouthes, *Numb.* 11.33. and *Manna* (heavenly fare) being farre better than our bread. It is the devils crafty policy, to bury a mans life under a loafe of bread: and (as it were) to fetter the grace of God to the outward meanes, wheras they of themſelves are of no more efficacy, without the operation and grace of the word, than a hammer and a ſaw, without a hand, able to employ them.

David ſaith (*Pſal.* 104.28.) *The eyes of all things waite on God for their meate in due ſeaſon, and thou filleſt them:* With what? with bread? No, but *with thy bleſsing and goodneſſe*. Our hearts muſt be *ſtabliſhed with grace, not with meats, Heb.* 13.9. It is Gods prerogative, that as all things had their beginning from him, *Coloſ.* 1.17. ſo he ſupporteth and ſuſtaineth them, *Heb.* 1.3.

This is a further point than all Philoſophy teacheth us. For they having laid downe the foure elements, bare and ſimple eſſences, *tanquam materiam*, by compounding and tempering of them, they bring forth a certaine quinteſſence or balme full of vertue. But Divinity

vinity leadeth ſo to a quinteſſence, without which, all the quinteſſences and balmes in the world can doe us no good.

To the queſtion that *Jeremie* propoundeth, *Jer.* 8. 22, *Is there no balme at Gilead? Is there no Phyſitian there?* The anſwer may bee, Mans health is not recovered by balme or phyſicke onely, *but by every word that proceedeth out of the mouth of God*, if we weigh Chriſts argument aright. For we may ſee, 2 *Chron.* 16. 12. *Aſa* dyed for all his Phyſitians that were about him. So if it be asked, Are there no horſes nor chariots in *Gilead?* We may anſwer, warlike victory conſiſteth not in warlike furniture onely, but in remembring the name of the Lord God, *Pſal.* 20. 7. A horſe is a vaine thing to ſave, without the power of this word. And ſo when a man thrives not, or proſpers not in his actions; it is not often for want of labour or care: *Pſal.* 127. 1. tels him, *Except the Lord build the houſe, &c. Auguſtine* adviſeth his Auditory to beleeve it in time, leſt (by wofull experience) they finde it to be true; when as they ſhall have ſuch a conſumption, that no meate ſhall doe them any good; or ſuch a dropſie, that no drinke ſhall availe them. The power and vertue of this word is called, *The ſtaffe of bread*, *Levit.* 26. 26. and it is meant of a chiefe ſtaffe, ſuch a one as is ſet in the middeſt, to beare up all the Tent. The plaineſt ſimilitude I can uſe, to make you underſtand the force thereof is this: When we goe to Phyſicke for any diſeaſe, we are bidden ſeeth ſuch herbes in running water, and then to drinke the water, we know it is not the water which helpeth, but the decoction of infuſion. So it is not the bread (conſidered barely in it ſelfe) that nouriſheth us, but the vertue and grace of the word infuſed into it. We are not therefore to ſticke to the meanes, like the Glutton, *Luk.* 12. 19. but to pray for this bleſſing. And to this end, God (in the eſtabliſhing of nature) hath thereout reſerved foure ſpeciall prerogatives to his Word.

As firſt, with a very little of the meanes to goe farre in operation, 1 *Reg.* 17. 14. with a little oyle and a little wheate, he fed *Elias*, the poore widdow, and her ſonne a great while. And *Matth.* 17. 14. Chriſt made five loaves and two fiſhes ſerve five thouſand perſons. The heathen man thought no certaine proportion was to be ſet downe for a family, becauſe when a heavenly hunger commeth on men, they eate more at one time, than at another. But whatſoever the heathen have ſpoken wiſely, we have farre more wiſely uttered by the Holy Ghoſt, in one place or other. In *Pſal.* 17. 14. this is ſet downe, where there is mention made of a certaine hidden treaſure, wherewith mens bellies be filled, and *Hagg.* 1. 6. ſaith, *Men eate much, yet have not enough; drinke much, but are not filled*: This is the firſt prerogative.

His ſecond is, he takes order as well for the quality, as for the quantity; courſe meates and fine are all one with him; for the *Iſraelites* (notwithſtanding their Quayles and Manna) dyed: and *Daniel* and his fellowes, that fed upon courſe meates, looked better than all the children that were fed with the Kings owne dyet, *Dan.* 1. 15.

Thirdly,

Thirdly, without meanes he worketh ſometimes. Therefore *Aſa* had ſaid little or nothing to the purpoſe, 2 *Chron.* 14. 11. If he had ſaid, *God helpeth by many or few* (if he had not put in too) *and ſometimes by none.* For there was light before any Sunne or Moone, *Gen.* 1.3. though after (*verſe* 14.) it pleaſed God to ordaine them as inſtruments. And ſo *Gen.* 2.5. the earth was fertile, when as then no raine had falne on the earth, nor any ſuch ordinary meanes. Let *Moſes* be on the Mount, and but heare God, and hee needeth no bread.

The fourth is, that he can bring his purpoſe to paſſe, even by thoſe meanes, whoſe natures tend to contrary effects; as to preſerve by ſtones. *Colloquintida*, being ranke poyſon, (in eating whereof is preſent death) was (by the Prophet) made matter of nouriſhment, 2 *King.* 4.40. So Chriſt, by thoſe things which were fit to put out a ſeeing mans eyes, as duſt; made a blinde man recover his ſight, *John* 9. 6. And ſo doth hee make light to ſhine out of darkeneſſe, 2 *Cor.* 4. 6. One contrary out of another. Thus we ſee the devill anſwered. Now let us apply theſe things to our ſelves,

Chriſts anſwer doth import two words, and ſo two mouthes, and two breaths, or ſpirits: and theſe two be as two twinnes. He that will be maintained by the one, muſt ſeeke after the other. The firſt word is the ſame decree, whereby the courſe of nature is eſtabliſhed, according to *Pſal.* 147.15. *He ſendeth forth his commandement upon the earth, and his word runneth very ſwiftly: he giveth ſnow like wooll, &c.*

Secondly, the other is that whereof *James* 1. 18. ſpeaketh: to wit, *the word of truth*, wherewith (of his owne will) he begat us. The one proceedeth from the mouth of Gods providence, creating and governing all things, *Pſal.* 33. 6. *He but ſpake the word, and it was done.* The other proceedeth out of the mouth of Gods Prophets, who are (as it were) his mouth, *Jer.* 15. 19. *Thou ſtandeſt before me, as if thou wert my mouth.* From the firſt word, all things have their beginning and being; as when he ſent forth his ſpirit or breath, they were created and had their beginning: So *Pſal.* 104. 29. He teacheth us, that ſo ſoone as God hides his face, they are troubled. And if he takes away their breath, they dye, and returne to duſt. The other ſpirit, that is, the ſanctifying Spirit, miniſtreth unto us ſupernaturall life, *Eſay* 56. 21. Now therefore to ſet them together, every man is thus to thinke with himſelfe. If I get my living contrary to Gods word, that is, by any unlawfull meanes; ſurely Gods other word will not accompany ſuch gotten goods. That is, theſe two words be twinnes: if we get not our goods by the one word, we ſhall want the bleſſing of the other word, and then wee were as good eate ſtones: it will be but gravell in our mouthes, or Quailes. We are then to uſe the meanes, according to the ſecond word. *Abraham* (we ſee) went forth to ſacrifice, according to Gods appointment, *Gen.* 22. the Word was his direction: therefore when *Iſaac* asked, *Where was the Sacrifice?* he might

boldly anſwer, *God would provide one*; aswe ſee even at the very pinch he did: whereupon it came to be a proverbe, that even *In monte, Jehova providebit*. The *Iſraelites* went out of *Egypt*, by the warrant and appointment of Gods Word. How then? Firſt, they had a *way* made them (where never was any before) through the Red-ſea, *Exod.* 14. 21. they had *bread* downeward out of the clouds, whereas it uſeth to riſe upwards out of the earth: their garments in forty yeares never waxed old, *Deut.* 8.3,4. they had *water*, whence water uſeth not to come; by ſtriking the Rockes, water guſhed forth: So that it is true, which the Prophet *David* ſaith, *Pſal.* 34. 9. *There is no want to them that feare God.* Though (peradventure) he will not uſe the ſame meanes he did for the *Iſraelites*; yet the Children of God (walking after his will) ſhall have ſome way of reliefe alwayes. And therefore Chriſt would not diſtruſt the providence of God: for hee knew he was in the worke and way of God; For we read, *That he was led into the Wilderneſſe by the Spirit*, and therefore could not lacke; as indeed he did not, for the Angels came and miniſtred unto him: as it followeth in the 11. verſe of this Chapter. So either the Crowes ſhall miniſter to our wants, as they did to *Elias*: or our enemies, as the *Egyptians* did to the *Iſraelites*: or elſe the Angels themſelves, as they did here.

But to grow to a concluſion, *Let us ſeeke the Kingdome of God, and all other things ſhall be miniſtred unto us.* And in all like temptations, we may learne a good anſwer out of *Dan.* 3.17. *That God that we ſerve is able to relieve and deliver us, even from the burning fire:* But, if it ſhould not be his will ſo to doe, yet wee will not uſe unlawfull meanes, or fall to Idolatry, or turne ſtones into bread. In this anſwer (againe) Chriſt would teach us heare to be reſolute, howſoever Gods bleſſing doth not concurre with our gettings, as it doth not when we get them by indirect meanes, contrary to Gods word. To goods ſo gotten, God will adde ſorrow: for *The bleſſing of the Lord maketh rich, and he doth adde no ſorrowes with it*, *Prov.* 10. 22. When God gives riches, he gives quietneſſe withall: but if God give them not, we were as good be without them, whether they be gotten by oppreſſion or violence, *Prov.* 4. 17. or by fraud and deceit, *Prov.* 20.17. For theſe two be the quick-ſilver and brimſtone of the devils Alchymiſtry. God will adde ſorrow to them, for though they be pleaſant at the firſt, *Prov.* 20.17. and money gotten by ſtinking meanes, ſmels like other money (as an Emperour ſaid:) and bread ſo gotten, taſtes like other bread: yet in the end a plaine concluſion and experiment will make it manifeſt, that it was made of ſtones, and had ſorrow mingled or added to it. And therefore it ſhall be either an occaſion or matter of the diſeaſe called the *Stone*: or it ſhall turne his meate in his bowels, and *fill him with the gall of Aſpes*, *Job* 20.14. or as *Aſaes* oppreſſion by delicacy, became an occaſion of the dropſie or gout: or elſe ſhall the executioner catch all that hee hath, and the ſtranger ſpoyle him, *Pſalm.* 109.11. or ſpend them upon Phyſitians, *Marke* 5. 26. or on Lawyers: or elſe, though God ſuffer them to enjoy them quietly

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all their life time, and even to dye by their flesh pots; yet on their death-bed, they shall finde such a grudging and torment in their conscience, that they will wish that they had starved for hunger, before they had beguine to use any such meanes. Or if God in his judgement (for their greater torment) suffer them to dye in their beds, without any remorse of conscience, like blockes, or like an Oxe dying in a ditch; at the last day they shall feele a gnashing in their teeth, and then they will know it was made of stones.

SERMON.

THE

THE FOVRTH SERMON.

MATTH. 4. 5,6.

Then the devill tooke him up into the holy City, and ſet him on a pinacle of the Temple,

And ſaid unto him, If thou be the Sonne of God, caſt thy ſelfe downe: for it is written, that he will give his Angels charge over thee, and with their hands they ſhall lift thee up, leſt at any time thou ſhouldſt daſh thy foote againſt a ſtone.

THE manner is, after one hath taken a foyle, his courage will faile. The Angell would have beene gone, when he ſaw he could not prevaile over *Jacob*, *Gen.* 32.26. But it is not ſo here with the devill. For when he ſaw that his firſt temptation would not prevaile, he tryeth another. And even ſo he played with *Job*: for when he could doe no good upon his firſt Patent, by taking away all he had, he comes and ſues for a new Commiſſion, that he might touch his fleſh and bones, *Job* 2.5. and thereby he giveth us to learne, That it is not one foyle that can make him give over. He is one of thoſe, whom a Father ſaith, to have courage above their ſtrength; and of that nature be many in our dayes, whoſe daring is above their skill; and have courage to undertake much more than their ability is to performe. Not like *David*, who did as much as he undertooke in killing *Goliah*: nor like him of whom *Eſay* ſpeaketh in the ſeventh verſe of his third Chapter, that when they would have made him Prince, he had *no bread nor cloathing*, and therefore refuſed: but they will take it upon them, though they have not wherewithall, and thereby become Authors of trouble, wanting ability to goe through withall. But as *Auguſtine* ſaith; Is it not all one not to be able to anſwer, nor to be able to hold their peace? We ſee here the devill is a great undertaker.

Secondly, he is not onely content to take a foyle, but even out of the ſame thing wherewith he was foyled, maketh he matter of a new Temptation, a new ball of fire: Out of Chriſts conqueſt, he makes a new aſſault; that is, ſince he will needs truſt, he will ſet him on truſting,

truſting; he ſhall truſt as much as he will. As the former tempted him to diffidence; ſo this ſhall tempt him to preſidence. As before the devill brought him to the waters of *Meribah* (*Exod.* 17.7.) where the Children of *Iſrael* did murmure and tempt God: ſo now he brings him to the temptation of *Maſſah*, (*Deut.* 6.16.) that is, to preſumption, wantonneſſe, and delicacy: for then with bread they were not content, but they muſt have fleſh and other dainties, *Pſal.* 78.20. As the firſt might be called the *hungry Temptation*, ſo this may be called, *The wanton Temptation*. That which was in the old Teſtament the Temptation of *Meribah*, is here in the new Teſtament the Temptation of the Wilderneſſe; and that which was there the Temptation of *Maſſah*, is here the temptation of the Pinacle.

In the firſt, by want of things neceſſary, he thought to drive them to vexation and bitterneſſe of ſpirit, and to diſtruſt Gods power and goodneſſe. In the ſecond, by unneceſſary matters, he draweth us on to wantonneſſe, and to put God to try what he can doe, and to ſet him about baſe ſervices: by the one, he driveth us unto unlawfull meanes, by the other, he draweth us from the uſe of things lawfull: by the one he brings us to this conceit, that we are ſo abjected of God, that if we truſt in him, he will in the end faile us; by the other to thinke we are ſo deare in Gods eyes, and ſuch darlings, as throw our ſelves into any danger, and he will not forſake us. By the one, he puts us in feare, (as *Auguſtine* ſaith) *Deum defuturum, etiam ſi promiſit*; by the other, in hope, *Deum adfuturum, ubi non promiſit*: by the one, he ſlandereth God unto us, as if he were a God of ſtraw, of baſe condition, and ſubject to our becke; by the other, as if he were a God of iron, that would not encline, though we requeſted him.

Now to the Temptation: wherein we are to conſider three things. Firſt, the ground the devill choſe for the working of this temptation. Secondly, the temptation it ſelfe; to wit, the devils ſpeech. Thirdly, Chriſts anſwer to it. In the place, three things are to be noted: Firſt, the place it ſelfe: Secondly, the devill choſe it; Thirdly, that our Saviour followed him thither. For a new temptation he makes choyce of a new place. Indeed for a temptation to preſumption, the Wilderneſſe was not a fit place: Firſt, it was not high enough, and then it was not populous enough. It was a melancholy place: when a man is under the croſſe in affliction, or in ſome anguiſh and ſorrow for want, death of friends, or otherwiſe; and generally for all ſolitary men, the *hungry Temptation* is fitter than this of *Preſumption*. As long as *Noah* was in the Arke in the midſt of the waters, he had in him no preſumptuous thought: but ſitting under the Vine in his Vineyard, he was overcome therewith. And juſt *Lot* (2 *Pet.* 2.8.) in *Sodom*, had no fit time or place to be preſumptuous; but when he dwelt in the mountaine in ſecurity, then he committed inceſt with his daughters, being made drunke by them. *David*, ſo long as he was perſecuted by *Saul*, and toſſed up and downe from poſt to pillar, had no leiſure to be preſumptuous: but in the top of his Turret, when he was at reſt in his Palace, 2. *Sam.*

11.2. presumption gave him a blow. So here the Wilderneſſe was no fit place, but the Pinacle is a very fit place for one to be presumptuous on. It is as good as a ſtage to ſhew himſelfe upon, to ſee and to be ſeene.

In the Wilderneſſe there was ſmall warrant for one that would be presumptuous: but from the Pinacle hee might diſcerne farre and neere, both the inner Court and outward Court, and ſee a whole Cloud of Witneſſes, and have ſome warrant of example of all eſtates, high or low, wiſe or noble. For what abuſe ſoever be in him, be he never ſo presumptuous, he ſhall ſee ſome as proud, ſtout, and high-minded as himſelfe: be his haire never ſo long, or his ruffes never ſo great, he ſhall finde ſome as farre gone therein as himſelfe.

If we marke the foure gradations that it hath, we ſhall finde it to be a very fit place. As firſt, before he could come to the Pinacle, he muſt goe out of the Wilderneſſe into the City: Secondly, not any City, but the holy City: Thirdly, into the Temple of the City: And fourthly, out of the Temple up to the Pinacle. Firſt, (having got him to leave the Wilderneſſe) he brought him into the City, that there he might ſay unto him: You ſee ſuch and ſuch grave men, how they behave themſelves: why ſhould you ſeeke to be holier than they? This was a good civill temptation: he brought him not to *Ceſarea* or *Samaria*, but even to *Jeruſalem* the *holy City*: for that addition is given it, *Luke* 4.9. and *Dan.*9.24. Thirdly, he brought him into the Temple, where even the very ground was holy. Fourthly, not to any other place of it, but the very top and Pinacle, which was over the *Sanctum Sanctorum*. Who would not tread hard there, and take upon him, being in ſuch a place? where if a man will be carryed away with example, he may ſee *Ananias* the High-Prieſt, renting his cloathes, at the hearing of things that ſounded like blaſphemy, *Mark.*14.63. and yet buying his Biſhoprick for money; who will not then be bold to doe the like? And *Herod* a Prince, ſuch a one as heard *John Baptiſt* Preach; yea, and with *much delight*, to commit adultery, *Marke* 6.20. who would feare to doe the like? There he may ſee the Phariſee, under ſhew of great holineſſe, tything *Mint* and *Cummin*, and under colour of long prayers, devoure Widowes houſes, bringing in by extortion, and ſending out by exceſſe, *Matth.*23.14.21. And ſo in this City, one may ſee ſome men, both great frequenters of Sermons, and yet great Uſurers; Gentlewomen, miſ-ſhapen in their attire. Seeing this, who will not be as bold as they, the place being ſo holy? And being this warranted by example, ſurely we muſt needes commend the devils wit, for his choyce.

Out of this, ariſe two notes. Firſt, againſt ſome phantaſticall ſpirits, who ſay, Can that be an holy City, where there be dumbe dogges? There were ſo in *Jeruſalem*, *Eſay* 56.10. Where the leaders be blinde; *Matth.*15.14. They were ſo where *Judas* miniſtred the Sacrament, where there is diviſion and debate amongſt themſelves, *Phil.*4.2. Can this, (ſay they) be the holy City? And there-

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upon they forſake the fellowſhip, *Heb.* 10.25. Whereas they (notwithſtanding the former abuſes, and notwithſtanding the eleven Tribes were Apoſtates) did yet name it the holy City.

Secondly, on the other ſide we are to be inſtructed, though a man be on the battlements of the Church, yet hath he no ſure footing, or cauſe to be ſecure; but rather to feare the more: for even there doth the devill ſtand at his elbow, watching his overthrow. There is no place we ſee priviledged from temptations, no Deſert ſo ſolitary, but the devill will ſeeke it out: no Pinacle ſo high, but the devill is a Biſhop over it, to viſit and over-looke it.

To conclude, though in *Jeruſalem* ſits the *abomination of deſolation* (whereof *Daniel* ſpake;) yet it is the holy City ſtill. And though the place be never ſo holy, yet is that no cauſe of priviledge; but even there may ſit *the abomination of deſolation*. Both are proved out of *Matth.* 24.15.

The ſecond thing that we obſerved in the circumſtance of place, is; that the Devill aſſumpted Chriſt: which, to thoſe that are weake (as *Gregory* alſo collecteth) may be offenſive, in giving them to thinke, that the devill had ſuch power over Chriſt, as to carry him whither he liſted. But when they ſhall conſider, that even the limbes of the devill haled and harrowed him to and fro, from *Annas* to *Caiphas*, from *Caiphas* to *Pilat*, from *Pilat* to *Herod*, and from him backe againe to *Pilat*: and how ſpitefully and contemptuouſly he was uſed in all theſe places, and at laſt carryed to execution: what marvell will it be to ſee him (as *Auguſtine* ſpeaketh) *In monte duci à capite, qui à membris traditur, &c.* Theſe things doe indeed (as all other his ſufferings) ſet forth the greatneſſe of the love of God toward us. Of God the Father, that he would give his onely Sonne; yea, appoint him this worke of our ſalvation, and give the devill ſuch a power over him, *Luk.* 22.53. Of God the Sonne, that he would be content to ſuffer ſuch indignity, *Phil.* 2.7. as to be *obedient to the death of the Croſſe*.

The reaſon of all theſe his ſufferings, as alſo that he would be baptized of *John*, a weake and ſinfull man; was (as himſelfe declareth it) to *fulfill all righteouſneſſe*, *Matth.* 3.15. So here he was to ſuffer it, elſe Gods righteouſneſſe would not have beene fulfilled, nor the worke of our ſalvation. And as he ſuffered this Aſſumption, ſo afterwards, *Luke* 9.51. his ſecond Aſſumption was, to goe to *Jeruſalem* to ſuffer: and ſo at the laſt he came to his third and laſt Aſſumption, to be received up into glory, 1 *Tim.* 3.16. And by the very ſame ſteps and degrees, muſt we be aſſumpted. And this is the aſſumption of ſuffering, which brought him to glorifying.

The third thing is, that our Saviour followed; whereby we are to marke, not ſo much his courage, that he durſt encounter with the devill, in any place whereſoever he liſt to carry him: and that he was not onely the God of the vallies, but a God of the mountaines alſo, contrary to their ſurmiſe, 1 *King.* 20.23. That (I ſay) is not ſo much to be marked, as that our Saviour would at all ſtand upon a Pinacle. There be ſome that would make us beleeve, it is a ſin to

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ſtand upon a Pinacle: but then if that had beene ſo, Chriſt would never have ſtood there. And ſince Chriſt ſtood there, it is no more ſin for any man elſe to ſtand there, than it is to ſtand in the Wilderneſſe: for it is lawfull for us to follow his foot-ſteps, and to tread whereſoever he hath trod before us; yet ſuch places be not priviledged. For, as it is true, that many mens table and wealth is their ſnare, *Pſal.69.* 22. even ſo the good gifts and graces of God, be turned to a mans hurt: as knowledge may ſerve for a quill to puffe him up and make him ſwell, 1 *Cor.* 8.1. Nay, even that godly ſorrow, which is ſo much to be wiſhed for, hath in it matter of temptation, leſt men be ſwallowed up with two much heavineſſe, 2 *Cor.*2.7.

The Scriptures themſelves (we ſee) are ſubject to the abuſe of the devill: whereby it ſhould follow, that they are to be refuſed, if every thing be refuſed which brings matter of temptation. But as *Auguſtine* ſaith, *Non eſt laus ſtetiſſe in pinaculo, ſed ſtetiſſe & non cecidiſſe.* In every place to anſwer the devill, is praiſe-worthy. Indeed it is dangerous for one that hath a light and giddy braine, for ſuch as are drunke, *Eſay* 51.22. (though not with wine) to ſtand ſo high. *Job* could ſtand there without falling, for he had a more ſetled braine, *Job* 31.27. Such places are for the wiſeſt and ſageſt men. Saint *Paul* ſtood not there, but yet he could have ſtood there, for he had the tricke, or skill of it, as himſelfe confeſſeth, *Phil.*4.12. *I can be abaſed, and I can abound, &c.*

Now come we to the Temptation it ſelfe, which hath three generall heads. Firſt, the ball of wilde-fire; which is to conſume his faith. Secondly, the dart, *Caſt thy ſelfe downe*; which is to pierce the ſoule. Thirdly, he tempereth the head of his dart with ſome ſtronger metall; which is, *Scriptum eſt.*

I. Firſt, *Si filius Dei es.* This is a great moate in the devils eye, he uſeth the ſame terme in the former temptation, and here he is up with it againe. And all is to this end, that by often bringing it into queſtion, whether he be the Sonne of God; he may at laſt make it out of queſtion or doubt, that we are not the Sonnes of God: that by, and from *Si ſis*, he may bring it to *Ne ſis*; and ſo we may be like himſelfe. For to this end is all his compaſſing of Sea and Land, to make one Proſelyte like himſelfe, according to the endeavour of the Phariſees, *Matth.*23.15. who did in like ſort; and when he is made, yee make him twofold more the childe of hell, than your ſelves. As on the other ſide, Chriſt would have us the Sonnes of God like him. But ſee what a dexterity the devill hath, in making things ſerve for his purpoſe: he maketh one ſelfe-ſame thing ſerve for two ſeverall, yea, contrary purpoſes. What a goodly grace he hath in the firſt Temptation? He uſeth it there to procure us to deſparation: He maketh it here to ſerve for preſumption. But indeed there be two manner of *Si es*, or *Ifs*: the one is a queſtioning or doubting [*Si*;] as, *If thou be the Sonne of God, ſhew us a ſigne, Marke* 8. 12. *Lord, if thou wilt, thou canſt make me whole, Mat.*8.2. The other is a plaine affirmation, as, *Phil.*3.11. *If by any meanes I might attaine to the reſurrection of the dead*, where we are ſure he made no doubt thereof. So here the

the devill ſaith, *If thou be the Sonne of God*, as I now grant indeed. I was in ſome doubt, but now I confeſſe thou art: I am of that voyces minde, that deonounced thee ſo at thy Baptiſme.

The devill (in the former temptation) came out like a malecontent, or a murmurer: here he comes like a flattering paraſite, he will *pinguare caput ejus oleo*, make his head even ſwim in the oyle of oſtentation. But though it be not the ſame temptation, yet it is the ſame devill in both places. For both by the one and the other, he ſeeketh the downfall and deſtruction of man: and though his two *Ifs* be contrary in themſelves, yet are they both alſo contrary to the will and Word of God: for he would not in any caſe we ſhould diſtruſt him, neither would he that at any time we ſhould caſt our ſelves downe. And therefore hath he cauſed battlements to be made on every houſe top, that none might be ſlaine with falling downe, *Deut.* 22.8. Now he would have him ſhew himſelfe (thereby) to be the Sonne of God, for he is now in the ſight of all *Jeruſalem*.

It is ſaid, that Chriſt comes now to put to a ſparke of fire, that is of faith, and that his will was, it might burne and be maintained. The devill on the other ſide, labours by all meanes poſſible to quench and put it out: and ſeeing water would not doe it in the former temptation; he goeth now about to ſee, if he can make the very oyle it ſelfe to put it out, even that very thing whereby it was to be maintained: as indeed it will, if we powre out too great a quantity. Or if he cannot quench it, either with water or oyle, he will ſee if he can blow it up with gun-powder. As, ſeeing the water of diſtruſt will not extinguiſh his faith, but that he would truſt in God: he endeavoureth now by Scriptures (that magnifie the providence of God, and the confidence we are to put in him) to ſet him as farre gone in the other extreame, by preſuming or truſting too much, that ſo the fire, which before he would have quenched, may now ſo flame out, as not to keepe it ſelfe within the chimney, but to ſet the whole houſe on fire. This is the ball of wilde-fire of this ſecond Temptation: and ſo both we ſee tend to the conſuming and nullifying of our faith.

II. The dart it ſelfe is, [*Caſt thy ſelfe downe*:] which conſiſteth of two points. Firſt, the caſting downe. Secondly, that he himſelfe was to caſt downe himſelfe. For the firſt, it is generall, the neglect of ordinary meanes, as here. Whereas the ordinary way was downe the ſtaires, he would have him leape, or throw himſelfe over the Battlements. And here a man may ſee to what end the devils halting commeth: he brings a man up by little and little to ſome high place, that ſo he may ſend him at once with his head downward. All the preferments that he beſtoweth on a man, is not to any other intent, but that he may doe as the devill himſelfe did, (who being on high did caſt himſelfe downe) and ſo be like him, *John* 8. 23. that is, from beneath; not from above: who fell from heaven like lightning, *Luk.* 10.18. So that howſoever in outward ſhew he may ſeem to befriend us, yet this is his inward intention and ſcope. As the *Edomites* in time of the proſperity of the *Iſraelites*, pretended great good will to them: but in the day of their great calamity, they were they

that

that cryed, *Downe with them, downe with them, Pſal.* 137. 7. Gods manner is, when he meaneth to exalt a man, he will firſt humble him, and make him low, *Matth.* 23.12. The devils manner is (we ſee) cleane contrary, *Eſay* 14.14. to lift them up to the clouds, that he may bring them downe to the grave, yea to the loweſt grave, *Pſal.*86.13. He carryeth them the higher, to throw them downe with the greater violence. He lifteth up *Adam* with a conceit, to be like God, to the very top of perfection, to the intent he might be like the beaſt that periſheth, *Pſal.*49.20.

The ſecond hath ſome matter of comfort: the devill is here a ſutor to him, to doe it himſelfe. Why doth not the devill caſt him downe? Firſt, it was not in his power; or, if he had, yet would not that have ſerved his turne: then there had beene no ſinne of preſumption in it. There muſt be two perſons that muſt concurre in our downefall: well may the devill induce and move us to it; but unleſſe we our ſelves be conſenting, and caſt our ſelves downe, there can be no down-fall to hurt us. For as *Chryſoſtome* ſaith, *Nemo læditur niſi à ſeipſo*: ſo, *Nullum præcipitium niſi voluntarium.* The devill did not cram *Eve* with the forbidden fruite: but when ſhe ſaw it, ſhe tooke it, and eate it, *Gen.*3.6. So the devill, when he entreth into the ſoule of a man (which he counteth his palace) he doth not breake open the doore; no, nor ſo much as draw the latch; but when he commeth, he *findeth it ſwept and garniſhed, Luke* 11.25. and ſo goeth in. There muſt therefore be a reaching out of the hand, and an opening of the doore by our ſelves, and ſo a caſting downe of thy ſelfe, or elſe, though the devill thruſt ſore at thee that thou maiſt fall, the Lord will helpe thee, *Pſal.* 118.13. In *Deut.* 22.8. God hath cauſed battlements to be made on every houſe top, by which we may ſtay our ſelves. The devill tels God, that he had made a hedge about *Job*, Chap. 1. 10. ſo that unleſſe *Job* ſtep over it, or breake it downe, he is ſafe.

III. The devils dart is, *Caſt thy ſelfe downe*: but he beſtoweth ſome great coſt on this. With the ſelfe-ſame armour that Chriſt bare off the other dart, doth the devill ſharpen and harden this: he doth not ſo in any other of the temptations, therefore we are to looke for ſome great matter: he bringeth Scripture, that he may be the better credited. He ſpeakes not now *after the manner of men, 1 Cor.* 9.8. ſo that it is not he now that ſpeaketh, but Scripture, as *Paul* reaſoneth there, *You ſee* (ſaith he) *I counſell you to nothing, but that the Pſalmes will beare you out in.* The devill knew well by his owne fall, how dangerous the ſinne of preſumption is, it coſt him dearely: and ſo did it *David* likewiſe, and therefore of all other, he prayeth God to *keepe him from preſumptuous ſinnes, Pſal.* 19.13. He knew alſo what it was to abuſe the goodneſſe, patience, and long ſuffering of God, *Rom.*2.4. Therefore he avoucheth it by Scripture, he tels him, it will be too long to goe downe the ſtaires, and withall teacheth him a neerer way, but to jump, or to caſt himſelfe down, and to feare no hurt, for the Angels have charge of him. And even ſo he perſwadeth men now adayes; that they need not goe downe faire

faine and ſoftly, in feare and trembling, but to deferre all till their dying houre, and then commend themſelves to God, and throw themſelves upon Gods mercy, and that fiery Chariot that tooke up *Elias*, ſhall come and fetch up them, or elſe, an Angell ſhall carry them up, let them be ſure they ſhall have no harme, for they be Gods darlings, and God doth ſo dote on them, that he will not ſuffer them in any caſe to receive the leaſt hurt that may be.

If ever the devill came in his likeneſſe, it was here. In the firſt of *Sam.* 28. 18. he came but in the guiſe of a Prophet: ſo that in ſtead of ſaying, *Is Saul among the Prophets?* it might have beene ſaid, What, is the devill among the Prophets? But here he hath uſed himſelfe ſo cunningly, that if ever he was transformed *into an Angell*, here it is verifyed, 1 *Cor.* 11. 14. For he commeth here like a white devill, or like a Divine; he comes with a Pſalter in his hand, and turnes to the place, and ſhewes our Saviour the 91. *Pſalme*, the 11, and 12. *verſes*. Wherein firſt we are to note, that the devill readeth *Pſalmes*, as well as we, and hath the words of Scripture in his mouth. And 1 *Sam.* 28. he counterfeited *Samuel* ſo right, and uſed the very words that he had uſed, that they could not know him from *Samuel*: ſo here he counterfeited the voyce of *David*, *Act.* 13. 15. This will make us ſhake off ſecurity, conſidering that God doth (for our triall) ſometime deliver the adverſary the key of our Armory, whereby he is able to hold argument with an Arch-angell, *Jude* 9. yea, with Chriſt himſelfe, as we ſee here. How carefull therefore had we need to be, to finde out a fit anſwer for him? For onely to affront us doth he reade the Scriptures; yea, but not to any good end, but even thereby to deceive the ſimplicity of men; as here to make them put their ſoules in adventure to the laſt houre. He hath indeed a grace with ſome vaine youths of the Court, and ungodly Atheiſts, to ſet them a ſcoffing at the Scripture, as *Eſay* 28. 22. But with others, that have the Scriptures in more high reverence, he goeth another way to worke, making it to them the favour of death, *Rom.* 7. 10.

The words which he uſeth in the name of *Samuel*, hee uſeth to make *Saul* deſpaire: and here he uſeth *Davids* words to cauſe preſumption, and to make them our bane. And not every Scripture: but if there be any Scripture more full of heavenly comfort than another, that of all other will the devill abuſe; as indeed the *Pſalmes* are; and of all the *Pſalmes*, this 91. eſpecially: and in that part, if any one ſentence be ſweeter than another, that of all other will the devill abuſe. Marke the ſecond verſe here cited: *Hee ſhall give his Angels charge over thee, to keepe thee in all thy wayes.* Theſe laſt words the devill leaves out, becauſe they make not for his purpoſe. *They ſhall beare thee in their hands, that thou daſh not thy foote againſt a ſtone.* And we ſhall ſee nothing can be ſpoken more comfortable: as firſt, in that it is ſaid, that the Angels have charge over us in all our wayes, *Exod.* 23. 20. *Behold, I ſend my Angel before thee, to guide thee in the way*; and to comfort, and confirme us. As when *Jacob* was in feare of his brother *Eſau*, the Angel met him, *Gen.* 32. 1. and to defend

defend us in all dangers, and ſuccour us in all neceſſities, ſpreading their wings over us, and pitching their tents about us; *Pſal.* 34. 7. Secondly, this charge not onely concerneth our head and principall members, but alſo our feet: yea, Gods providence reacheth even to the haires of our head, for they are numbred, *Mat.* 10.30. Thirdly, this charge of theirs is not onely to admoniſh us when danger commeth, but they are actually to helpe us, as it were putting their hands betweene the ground and us, *Matth.* 13.14. They ſhall take the rubs and offences out of our way. Fourthly, this doe they not of curteſie, as being creatures given by nature to love mankind, but by ſpeciall mandate and charge, they are bound to it, and have a *præcipe* for it, yea, the very beaſts and ſtones ſhall be in league with us.

This *Pſalme*, and theſe verſes containing ſuch comfort, hath the devill culled to perſwade men, that being ſuch ſweete children of God, they may venture whether, and upon what they will; for the Angels attend them at an inch. He bids them put the matter in adventure, and then but whiſtle for an Angell, and they will come at firſt: he carryeth them up to the top of the Pinacle, and ſhewes them their owne caſe in *Annas* and *Herod*; and tels them God will require no more of them, than he did at their hands: and all the way as they goe up, he ſingeth them a *Pſalme* of the mercies of God: he carryeth them up with a ſong, that *Gods mercy is above al his workes*, *Pſal.* 145.9. And with *Pſal.* 103.8. *How gracious and long-ſuffering God is, who rewardeth us not according to our deſerts*, And *Pſal.* 136. *That his mercy endureth for ever:* God therefore being ſo full of mercy, will take all things in good part. But this mercy the devill tels them of, differeth from the mercy *David* meant. For the mercy *David* ſpeaketh of, is coupled with judgement, *Pſal.* 101.1. *I will ſing mercy and judgement to thee, O Lord*, and *Pſal.* 85.10. *Mercy and Truth are met together, Juſtice and Peace have kiſſed each other.* Thus, I ſay, they ſhall have muſicke all the way, and if any at the height thinke it a great way downe: no (ſaith the devill) you need but a jumpe from your baptiſme into heaven, you ſhall need no ſtaires at all.

THE

THE FIFTH SERMON.

MATTH. 4. 7.

Jesus said unto him; It is written againe, Thou shalt not tempt the Lord thy God.

Considering that Saint *James* saith, *Chap.* 4. 5. *The Scripture speaketh nothing in vaine*: and that as our Saviour Christ saith, *John* 10. 35. *No Scripture can be disappointed*; it may seeme strange that the devill comming armed with *The Sword of the Spirit*, (for so is the Word of God termed, *Ephes.* 6. 17.) Christ gives not place, but opposeth himselfe to answer. We see that a message comming in the name of the Lord, this very name abashed *Nehemias*, (*Neh.* 6. 10.) at the first hearing, till he perceived it was contrary to the Law of God, and so came not from him: which here we see to be the cause, why Christ doth not yeeld by and by, upon the hearing of the Word, but sets himselfe to make answer: forsomuch as the word is not of, *Quia dicitur* onely, but *Quia creditur*, as *Augustine* noteth. If there be not the mixture of faith with it, (whereof *Paul* speaketh, *Heb.* 4. 2.) it is nothing worth. And therefore the bad spirit was nothing abashed or daunted at the hearing of the bare names of *Jesus* and *Paul*, *Act.* 19. 15. but answered, *I know them, but who are ye?* They did not beleeve, and therefore could doe them no good, but were wounded themselves: glorious names would not serve the turne. So was it here used without faith. When the Scripture is here urged against one, a man would thinke it were not to be answered by citing another place of Scripture, but by some tradition of the Elders, *Mark.* 7. 1. or some glosse, or other shift; but we see our Saviour answereth here no other way but by Scripture. Because, the Woolfe comes sometimes disguised in a sheepes skinne, it is no reason that therefore the very sheepe should lay away their fleeces: so here, because the devill useth the Word, as the slaying Letter, 2 *Cor.* 3. 6. or as the sword to kill men with; it is no reason why Christ may not there-

fore uſe it in his owne defence. Why then (will ſome ſay) one of theſe two inconveniencies will follow; that hereby we ſhall thinke the Scripture is of the devils ſide, aſwell as of Chriſts ſide, and ſo divided; as in like ſort they make a diviſion of Chriſt, when one holds with *Paul*, another with *Apollos*, 1 *Cor.* 1.13. No, it is not ſo, Chriſt alledgeth not this Scripture in that ſort, as one nayle to drive out another: but by way of harmony and expoſition, that the one may make plaine the meaning of the other. For, albeit the devill ſheweth himſelfe to be the devill, in citing that Text ſo, as might beſt ſerve for his purpoſe: in that, whereas the *Pſalme* whereout he taketh it, hath it thus; *That he might keepe him in all his wayes*; which words he leaveth out. For if he had cited that, he could not thereby have enforced any caſting downe. For the Angels have no charge over a man, but in his wayes; and from the top of the Pinacle there was no way, but downe the ſtaires on his feete. He was not (relying on the Angels) to caſt himſelfe downe with his head forward. But the devill hath a wreſt to make the ſtring ſound high or low, as he liſt; or if that will not ſerve, he hath a racke to ſtretch them out, as ſome did Saint *Pauls* Epiſtles, 2 *Pet.* 3. 16. He can ſet them on the tenters, to prove, that downe the ſtaires, or over the battlements, all is one, the Angels ſhall ſafe-guard him. Though this (I ſay) be the devils corruption, which the late writers have well ſpyed: yet Chriſt (we ſee) is not willing to take advantage of that, but uſeth a wiſer courſe; for ſo are we to thinke, that he went the beſt way to worke; that is, the conference of Scripture with Scripture, which Chriſt here practiſeth, and commendeth unto us.

In every Art, all propoſitions are not of a like certainty, but ſome be grounds and principles, ſo certaine, as that no exception is to be taken againſt them. From them are others derived, by a conſequence called *Deduction*, not ſo certaine as the other: from theſe againe others, to the twentieth hand. So is it in Divinity. Chriſt here reduceth the devils argument and place, to a place moſt plaine to be confeſſed. For the Jewes valuing of the meaning, had to conſider, that God fed them with *Manna*, which they knew not, to teach them that *Man liveth not by bread onely*, *Deut.* 8.3. contemning the ſame: and in *Deut.* 6.16. bade them, *They ſhould not tempt their Lord their God*, as in *Maſſah*, when they cryed for bread. The Lord curſeth him, that maketh fleſh his arme, and with-draweth his heart from God, *Jer.* 17.5. They ſacrificed unto their yarne, becauſe their portion was plentifull, *Habak.* 1.16. *Job* condemneth the making *gold our hope*, or the *wedge of gold our confidence*, Chap. 31.24. As then we muſt not defie the meanes, attributing all-ſufficiency to them: ſo we may not nullifie them, and think too baſely of them, but uſe them that we tempt not God, according to his word.

Out of theſe two grounds, may every queſtion be reſolved: for every propoſition muſt be proved out of the ground. So that, as we may not thinke the arme of God to be ſo ſhortned, that he cannot helpe without meanes: ſo are we not to thinke baſely of God, for ordaining

ordaining meanes. Secondly, we heard, that the devils allegation was taken out of the *Pſalme*, and one of the moſt comfortable places of the *Pſalme*. Chriſt, by not ſtanding in Diſputation about the words and meaning of the Text, commendeth to us the ſafeſt and wiſeſt way to make anſwer in ſuch like caſes. Our Saviour would warne us, that the 91. *Pſalme* is not fit matter for us to ſtudy on, when we are on the toppe of the Pinacle: he therefore chuſeth a place of a contrary kind, to counterpoiſe himſelfe ſtanding in that fickle place. The *Law* (we know) is a great cooler to *preſumption*. If one tamper much with the *Pſalmes*, being in caſe of confidence, he may make the fire too bigge. Faith, is the fire which Chriſt came to put on the earth, and it is ſeated betweene two extreames, *Diſtruſt*, and *Preſumption*. Diſtruſt is as water to it, which, if it be powred on in abundance, it will make it to be ſmoaking flaxe, or utterly quench it. Preſumption (on the other ſide) is as Gunpowder to it, which being throwne into it, it will blow it up, and make it flye all about the houſe. Chriſt was to take heed of over-heating his Faith. *Luther* upon the *Galatians* ſaith, the 91. *Pſalme* is no meete ſtudy for many mens humours in our dayes: they had more need of a corroſive, to eate out the ſore from the roote and bottome.

Now to the anſwer, which conſiſteth of ſixe points. Firſt, what it is to tempt God. Secondly, wherein. Thirdly, the manner how. Fourthly, this propoſition, *Thou ſhalt not tempt*. Fifthly, the reaſon why we may not. Sixthly, though he be our God, and we on the Pinacle, theſe be no arguments for us to preſume.

I. Firſt, whoſoever will not uſe ſuch ordinary meanes as God hath appointed, tempteth God: If he uſe extraordinary, (as here the devill would have Chriſt doe) when no body went about to thruſt him downe, wilfully to have caſt himſelfe downe, were great madneſſe: or when a man hath a faire paire of ſtaires to goe downe by, to call for a *Cherub* to carry him, or for the *wind, to fly downe*, *Pſal.* 18.10. were as great wantonneſſe.

There is an humour in man, that we are all given unto by nature; to be marvellouſly deſirous to try concluſions in matters that are rare and unknowne unto them; contemning things common, and to be fond after ſtrange novelties. It was told them as plaine as could be, that they ſhould not reſerve of the *Manna till morning*, and they needed not to have reſerved it; they had *freſh every day*: and yet forſooth, they would needs keepe it, if it were but for an experiment ſake, to try whether it would ſtinke or no, *Exod.* 10.20. And though they were forbidden to gather on the Sabbath day, and on the Eeven had enough for two dayes, and it was told them, *they ſhould find none*; yet they muſt needs try. When a thing cannot be had without great difficulty, it is our manner to have a vehement longing after it: as when *David* was in a Hold, and the Garriſons of the *Philiſtims* were in *Bethlem*, then being thirſty, no water would ſerve his turne, but that in *Bethlem*, 2 *Sam.* 23.15. But when three mighty men had broken into the hoſt of the *Philiſtims*, and had brought him of it, he cared not for it,

II. For the ſecond, we are to know, that where neede is (as the Heathen ſpeaketh) there a man may commit himſelfe to the providence of God, and rely upon him. For we have heard, that where the meanes faile us, God hath yet in ſtore his foure Prerogatives: therefore when it comes to a dead lift (as we ſay) then to have a ſtrong confidence in God, is thanke-worthy: and it is the practiſe and property of Faith, to ſay boldly with *Abraham*, when he ſaw nothing preſent, that even on the *hill God will provide*, *Gen.* 22.14. When our enemies are behinde us, and the red Sea before us, then to looke for a way through the Sea, and to expect *Manna* out of heaven, and water out of the Rocke, is much worth. So our Saviour, when he and his company were in the Deſert, where no meate was to be had, fed them miraculouſly: but being neare to the Towne where they might have it, he diſmiſſed them. When *Elias* was in diſtreſſe, and all meates failed him, then the Angell brought him meate, 1 *Kings* 19.6. When *Hagar* and *Iſmael* were in the Wilderneſſe, and the water in the bottle ſpent, and ſhe in great heavineſſe, then God comforted her from heaven, *Gen.* 22.17. When the *Iſraelites* were in the Deſert, then they had an Angell to lead them, *Exod.* 22.20. When *Shadrach*, *Meſhach*, and *Abednego*, were caſt bound into the fiery Furnace, then God ſent them an Angell to be their deliverer, *Dan.* 3.25. And ſo when *Daniel* was throwne into the Lyons den, (not when he put himſelfe in) God ſent his Angell to ſtop the Lyons mouth, *Dan.* 6. 22.

When we are *deſerti indeſerto*, and all meanes faile, it is time to truſt in God, as *Job* did. Our converſation therefore muſt be without covetouſneſſe, and wee muſt bee content with thoſe things that we have; for he hath ſaid, *He will not faile us*, *nor forſake us*, *Heb.* 13.5. This is out of the compaſſe of tempting God, and this is as much as the *Pſalme* could warrant him to looke for. Looke upon it, and you ſhall ſee, that it expreſſeth ſuch dangers, as could not be prevented by mans care and induſtry. As, *from the ſnare of the hunter*, ver. 3. who uſeth to lay it ſo as we cannot ſee it to avoyd it, Verſ. 5. *Thou ſhalt not feare the arrow that flyeth by day.* An Arrow (we know) will reach a man farre off, before he be aware. And ſo throughout the *Pſalme*, they are things out of our defence, therfore they had need of Angels helpe: but when we have meanes to helpe our ſelves, Gods omnipotency is for the time diſcharged. *Eutichus* that fell out of a window by heavineſſe of ſleepe, was reſtored to life by *Paul*, *Act.* 20.9. This then is Chriſts anſwer. If there were no ſtaires, and he muſt needs goe downe, it were a good Scripture to meditate on.

III. Thirdly, as it is a point of Gods power to helpe without meanes: ſo hath he in his wiſedome appointed meanes: there be degrees, whereby we aſcend to the effect: they are as a paire of ſtaires. Where theſe are, we muſt uſe them; but when he offereth as a ſtrange ſigne, it is ſcrupulous and fooliſh niceneſſe to refuſe it. As when God bade

bade *Ahaz* aske a ſigne, *Eſay* 7. 21. and he would not for tempting God, he was too preciſe, he was but an Hypocrite. *Moſes* asked a ſigne and had it, and God was well pleaſed with it. And ſo did *Gedeon* alſo, to aſſure himſelfe of delivering *Iſrael* by him, *Judg.* 6. 36. In great, weighty, and extraordinary callings, it was allowable to requeſt a ſigne: but, when there is no need, or when there be otherwiſe ſufficient, as *Matth.* 16. 1. where many miracles were daily done before their eyes, and where (though they had never ſo many more) yet they would not have beleeved on him. Such were the Scribes and Phariſees, that for every trifling occaſion, they much have a ſigne from Heaven. Thus to grate upon Gods omnipotent providence, is ſawcy malepertneſſe. For ordinary matters, there be ordinary meanes to ſerve our turnes: and for extraordinary, there be extraordinary wayes and meanes reſerved, that we neede not let fall our truſt in matters corporall. We all confeſſe there be meanes, as they which *will not worke, may not eate*, 2 *Theſſ.* 3. 10. In warfare there is no victory to be hoped for, without fight, building of rampiers, and making of darts and ſhields, 2 *Chron.* 23. 5. onely in ſpirituall matters we thinke to doe well enough, though we never put too our endeavour; we lay all upon God, and trouble not our ſelves.

There is but one degree or ſtep in all Chriſtianity; it is no more but out of the font to leape ſtraight into Heaven; from *Predeſtination*, we leape ſtraight to *Glorification*: it is no matter for *Mortification*, there be no ſuch meane degrees. But Saint *Paul* tels us, it is ſo high, that we had need of a ladder, in which be many ſteps: inſomuch, as he puts a [*How ſhall*] to every ſteppe, *Rom.* 10. 14. *How ſhall they call on God, on whom they have not beleeved? &c.* There muſt be calling on God, beleeving on him, hearing his word. There muſt be ordinary meanes; and there is a ladder of practiſe, aſwell as of ſpeculation, or contemplation, 2 *Pet.* 1. 5, 6. *Joyne vertue with your Faith, and with vertue knowledge, and with knowledge temperance, and ſo patience, godlineſſe, brotherly kindneſſe, and love.* If theſe things bein you, you ſhall not be idle and fruiteleſſe in the knowledge of Chriſt: for he that hath not theſe things, is blinde: he goeth blindfold to the wood, and may chance hap beſide heaven, or ſteppe beſides the ladder. A great many ſay as *Balaam* did, *O let my Soule dye the death of the Righteous*: but they care not for living the life of the Righteous. He went but blindfold, he knew not the Angell that ſtood with a ſword drawne in the way, but would have gone upon it, if his Aſſe had beene ſo fooliſh. A great many thinke, that preſumption in being ſecure of their ſalvation, is good Divinity. *Balaam* thought he went well, when he went on the point of a naked ſword. So, one entiſed by the flattery of a harlot, thinkes he goes to a place of great pleaſure: but he goeth, as one that goeth to the ſlaughter, and is a foole to the ſtockes, *Prov.* 7. 22. Thoſe whom it pleaſeth God to have partakers of his Kingdome, he puts them in minde *To remember their Creator in the dayes of their youth, before the evill dayes come*: He giveth the grace of timely Repentance, and ſuf-

fereth them not to deferre it till the laſt caſt, and then to thinke, that with the turning of a pin (as it were) they ſhall with a trice be in heaven, with *Elias* in a whirle winde. *Auguſtine* ſaith, *We may in ſome caſes adviſe men to have great hope that they ſhall be ſaved, but in no caſe give them warrant of ſecurity.* So, in *Epheſ.* 5. 6. *This wee know, that no whoremonger, nor uncleane perſon, hath any inheritance in the Kingdome of Heaven. Let no man deceive you through vaine words, he that doth righteouſneſſe is righteous, and he that doth unrighteouſneſſe, is of the devill,* Joh. 3.7.

Now therefore, to neglect the hearing of the Word, or when he commeth to heare it, to clap downe in his place, without deſire or minde to beare it away, thereby to be bettered in his life; and without purpoſe after by meditating on it, to chew it, and ſo to kindle a fire within himſelfe, whereby it may be digeſted, and turned into the ſubſtance of the minde: this is to tempt God. So alſo, to beare a greater countenance, and make more ſhew of holineſſe, than indeed is in one, is to lay a greater yoke on himſelfe than he need; as *Act.* 15.10. is a tempting of God. Againe, he that ſinneth muſt looke for evill to follow, *Pſal.* 91. 10. He therefore that ſinneth, and yet thinketh to eſcape puniſhment, tempteth God. They that by often experience have found, that ſuch and ſuch things, have beene to them occaſions of ſinning, and yet will preſume to uſe the ſame againe, tempts God. And thoſe which ſet up their Idols in their heart, and put the ſtumbling blocke of iniquity before their face, *Ezech.* 14.3. and thinke not they ſinne, ſuch tempt God. He that comes to aske forgiveneſſe of God, and will not performe the condition of the Lords Prayer, that is, *Forgive others*, tempts God. Generally, he that ſeeketh for good of God, and will not performe that which he is to doe; or doth evill, thinking to eſcape ſcot-free, without endevouring to avoyd or reſiſt it, both theſe tempt God: and to theſe two, may all other be referred.

IV. The fourth is, we muſt not at all tempt God at no hand: we muſt not thinke but God is able to bring water even out of a Rocke, *Numb.* 20.11, when there is nothing but rockes, and ſtones; but when we may hope to finde it, we muſt digge for it. So, when the ſoyle will beare Corne, we muſt Till it. When *Eliſha* was in a little village, not able to defend him from the *Aſſyrians*, he had chariots and horſes of fire to defend him, 2 *King.* 6.17. but when he was in *Samaria*, (a ſtrong walled City) then when the King of *Iſrael* ſent to fetch his head, he ſaid to thoſe which were with him, *Shut the doore*, ver. 32. Chriſt in the Wilderneſſe miraculouſly fed many: in the City he ſent his Diſciples to buy meate, as *John* 4. 8. In the beginning, when the Goſpell was publiſhed, there wanted ſufficient men for the purpoſe: the Apoſtles had the power, as appeareth *Acts* 8.29. that on whomſoever they laid hands, he received the holy Ghoſt, and was ſtraight able and meete to Preach the Goſpell: but after, every man to his ſtudy, 1 *Tim.* 4.5. *Theſe things exerciſe, &c.* We ſee, that notwithſtanding *Paul* was told by

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an Angell, that there ſhould be no loſſe of any mans life in the ſhip, yet he cauſed the Mariners to cut the ropes, and to caſt Anchor, *Act.* 27. 23,24. 29,30,31,32. Nay, when ſome would have gone our by boate, he would not let them: ſo here Chriſt anſwereth, that howſoever Angels attend on him, he may not tempt God.

V. Now follow the reaſons why we may not tempt God. There be two ſorts of tempting; the one, by ignorance; the other by unbeliefe. It is the manner of Chirurgions, when they are to dreſſe a wound, and know not how farre, nor which way it goeth, to tent it: In the ſame manner is God (after the manner of men) ſaid to tempt us; ſometimes to prove what is in our hearts, and whether we will keepe his Commandements, *Deut.* 6. 2. as he did the *Iſraelites* forty yeares. To this end, he both *made them hungry*, and *fed them with Manna*. We ſometimes tempt God, as if the arme of his power had received a wound, or his eye a hurt; as if he could not helpe or diſcerne our wants as well as before, becauſe he brings us not water out of the Rocke, *Numb.* 20. 10. but ſuch miracles now are not agreeing with his will, which content us. *He will have mercy on whom he will have mercy*, *Rom.* 9. 19. And we muſt not *deſpiſe the riches of his bounteouſneſſe, and patience, and long-ſuffering, which leadeth to Repentance*, *Rom.* 2. 4. *The Lords hand is not ſhortned, that he cannot ſave; nor his eare heavy, that it cannot heare*: becauſe he doth not reprove us, *we thinke him like us*, *Pſal.* 50. 19. When God holds his peace, we thinke his tongue is cut: *But I will not alwayes hold my peace*, ſaith God, *Mal. ult.* But how ſhall I know this, ſay men now adayes? as *Zacharias* knew his wife was with childe, *Luk.* 1. 18. who (when he would not beleeve the Angell that told him ſo, but would needes have a ſigne,) was ſtricken dumbe. *Behold thou ſhalt be dumbe till the day*. Here is a ſigne for incredulity: he had beene as good have beleeved without a ſigne.

The ſecond kinde of tempting, proceedeth of over-much familiarity, when as we thinke we may be bold with God, and that he will take it in good part, and therefore we will put him to it, (as we ſay:) we will try both him and his Angels, what mettle is in them and what they can doe. We are to thinke upon the name of God, as of a heavy and weighty thing, that is, not upon every ſmall occaſion to be taken up and removed. We are not to accompt it as a feather, that we may lightly toſſe up and downe at our pleaſure; and even ſo are we to eſteeme of the mercy of God. It is not to be advocated upon every vaine trifle, for that were to uſe God as we are wont to uſe our Juglers. Come on, let us ſee what you can doe, ſhew us a miracle, ſay they, *Exod.* 7. 11. So *Herod* deſired to *ſee Chriſt*, that he might ſee ſome miracle of him, as in *Luk.* 13. 8. It is a heavy caſe when men ſtand thus affected toward God: when afterwards, in *Luk.* 22. 64. they *blind-folded him, and bade him read who ſtrucke him*. We our ſelves would not be ſo uſed, we could not endure to ſee our friends uſed ſo: how much leſſe ought we to uſe God in that manner? eſpecially, that attribute, quality, or pro-

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perty of God, which of all others, he would have to be most magnifyed, that is, his mercy? He must needs take it very hainously to see that abused, since (of all the rest) he makes most accompt of it. Howsoever he could be content to serve, yet would he not be a servant to our sinnes in any case, *Esay* 43. 24. especially not to be made a packe-horse (if I may so say) for our sinnes, to lay load on, even till his backe ake. He saith, *Amos* 2.13, that *hee is prest under us, as a cart is prest that is under sheaves.* Let us not make a dung-cart of Gods mercy, let us forbeare him that service of all other.

VI. The sixt is, that none of these *Dominum Deum tuum*, neither *Lord*, nor *God*, nor that he is thine, are fit arguments to prove, that we may presume upon him. The devill belike had perceived, that there was some acquaintance betweene Christ and God, and peradventure had said unto him; You may be bold with him, and with his Angels. What? he is your Father, and (as *Cæsars* daughter answered) that though he forget himselfe to be *Cæsar*, yet doe not you forget to be his Sonne. No saith Christ, these be no good arguments to make one presume. As for *Dominus* we will all grant (I am sure) there is small matter of presumption in that. In *Deus* there may be some more colour: but yet very little. It is no good dealing with one that is mightier than our selves, lest he happen not to take it in good part, but fall to earnest, and so we feele the smart. We were not best to make sport with *Sampson*, least he pull the house about our eares, and so make us pay dearely for our pastime. *Paul* saith, *Doe we provoke the Lord to anger? Are we stronger than he?* 1 *Cor.*10.22. If we will needs tempt, we were best tempt with our matches. There is no dealing with fire, for it will burne all that toucheth it, *Heb.*1.7. his Angels and Ministers are a flame of fire: but *Heb.*12. 29. it is said, *Our God is even a consuming fire.* Indeed, if he were like *Dagon* the *Philistims* god, he might be set up and taken downe, and we might breake his necke and hands at our pleasure: but being the strong and mighty God of Hoasts, we were best take heed how we deale with him.

Tuum, what say we to that? An ungracious child might make that an argument of presumption, but whosoever is of a good nature, will make it an argument of the contrary. *Isaac* was *Jacobs* father, but was *Jacob* more bold to abuse him for that? No, but rather more timerous, *Gen.*27. *My father* (saith he) *may chance feele me, and so I shall seeme to him a mocker, and so bring a curse on me, and not a blessing.* Is God mercifull? yea truly, *Mercy is with thee*, but *that thou mayest be feared*, *Psal.* 130. 4. We may not abuse his mercy, as *to sinne that grace may abound*, *Rom.*6.1. Is he bountifull and long suffering? We must therefore the more feare to displease him. When the Pharisees tempted him, and would adventure their soules in seeking a signe, it is said, *Matth.*8.11. *Christ sighed*: and why did he sigh? Because God *sware in his wrath, that they should never enter into his rest, whose Fathers tempted him in the Wildernesse*, *Psal.* 95. What rest? He doth not meane

meane the reſt in the Land of *Canaan* onely, but that which ſhall be in the Kingdome of God, *Heb.* 3. 10. Theſe two temptations of the devill, may fitly be compared to thoſe two rockes, betweene which *Jonathan* was to paſſe, which are ſaid, 1 *Sam.* 14. 4 to be ſharpe. One is called *Bozez*, which ſignifyeth dirt; the other *Seneh*, which ſignifyeth a Bramble, or ſome ſharpe pricke; betweene which, he and his Armor-bearer were faine to clamber up, *ver.* 13. Betweene two ſuch Rockes lyeth our way, that is, *Preſumption*, and *Deſperation*: therefore bleſſed is he that ſo loveth God, that he can be content to creepe on hands and feete to him.

THE

THE SIXTH SERMON.

MATTH. 4. 8,9.

Againe, the devill taketh him up into an exceeding high Mountaine, and ſheweth him all the Kingdomes of the world, and the glory of them. And ſaith unto him: All theſe things will I give thee, if thou wilt fall downe and worſhip me.

AT the firſt overthrow, we had the firſt *Againe:* and when Chriſt overthrew him then alſo, yet would not the devill leave then neither, but he commeth with his ſecond *Againe*: he comes *Againe*, and *Againe*. The firſt *Againe*, was an argument of his courage and ſtomacke: this ſecond, is an argument of his importunity. The firſt repulſe could not drive him away, nor the ſecond neither; no, nor this third for altogether: for *Luke* ſaith, *He departed for a ſeaſon*, *Luk.* 4.13. So that as Chriſt ſaith, *Joh* 16.16. *After a while ye ſhall ſee me, and after a while you ſhall not ſee me*: ſo ſaith the devill alſo, *After a while you ſhall not ſee me, and againe, after a while you ſhall ſee me.* Which teacheth us this leſſon; that it is not enough to have prevailed againſt his temptations twice or thrice, and ſo become ſecure; but we are alway to ſtand upon our guard, knowing how the devill will ſucceſſively, every turning of a hand, be with us; and that while we live, we ſhall never be at reſt with him: or if he tempt us not, we ſhall be in as bad or worſe caſe. For ſo long as the Lord left other Nations among the *Iſraelites* to prove them by, and to be prickes to their ſides, it went well enough with them, *Judg.* 3.1. but when they began to live in ſome ſecurity (having for the moſt part ſubdued them) then grew they to mutuall diſſention. It is the greateſt temptation to be without temptation. Therefore *Paul* had the meſſenger of Satan to buffet him, 2 *Cor.* 12.7. for then followes the preſſing of God by prayers. But whether we joyne hands with Satan, or reſiſt him, we ſhall be ſure he will ſet upon us, and try by faire meanes what he can doe; or if we ſay nay, yet in the end he will weary us, as *Dalila* did *Sampſon*, *Judg.* 16.16. who becauſe ſhe was importunate, his ſoule was pained to the death, and then he told

told her: or if we will be obſtinate in rejecting his temptations, giving him at the firſt a peremptory refuſall; then he will goe another way to worke, as to indgine ſome deviſe againſt us, and ſmite us with the tongue, *Jer.* 18. 18. he will be rough with us. If none of theſe will prevaile, he will perſwade us, we muſt be like other men, and that is as profitable or pleaſant to us, and then ſay *Samuel* what he can, we will have a King, 1 *Sam.* 8. 19. And when we have yeelded once, then goes he to fetch company, and takes unto him ſeven worſe ſpirits than himſelfe, *Luk.* 11. 26. So the laſt ſtate of that man is worſe than the firſt. Give but an inch, and he will take an Ell: if he can get in but an arme, he will make ſhift to ſhove in his whole body. As we ſee, if the point of a nayle have once made entry, the reſt will ſoone in. We ſee an example of his encroaching even in *David*, 2 *Sam.* 11. 4. after he had once made him commit adultery by ſome meane degrees with *Bathſheba*, ſee how he drawes him on from one wickedneſſe to another. She was with child, her husband being in the ſervice of God and the King, was by the King murthered to hide her ſhame, and ſatisfie his luſt. So did he draw on *Peter*; firſt, he made him follow a looſe off; ſecondly, flatly to deny Chriſt; thirdly, to forſweare him; and fourthly, to curſe himſelfe if he knew him.

The *Hebrew* writers note, that the Devils name *Belzebub*, ſignifyeth a great fleſh Fly, or a maſter Fly; flap him away never ſo often, he will ſtill flye thither againe. So the devill will never ceaſe moleſting us, till the ſmoking flax be quite quenched, and the bruiſed reed cleane broken, *Eſay* 42. 3. Firſt, he twiſts certaine ſmall threds together, and ſo makes a little cord of vanity, to draw us unto him: afterward with a cart-rope or cable of iniquity, he ſeekes to binde us faſt unto him for ſtarting, either by the vice of luſt, or of envy, or at leaſt covetouſneſſe. But if all ſhould faile, pride is ſure to hold, *O Lord, I thanke thee, I am not like ſuch and ſuch, nor like this Publican*, (a degree farther,) *nor like this Phariſee, Luke* 18. 11. This may be a good caveat unto us, that we ſtand alway upon our guard, and that we be ſure that we make ſtrong reſiſtance in the beginning, and breake it (if we can) while it is but a whip-cord. And to uſe the like policy in a good matter, that the King of *Egypt* did in a bad; who tooke order that every male childe ſhould be killed, to keepe the *Iſraelites* downe betimes: and againſt the ſucceſſion of temptation, to entertaine the ſucceſſion of Prayer.

Now to the matter. The Devill deales as with a City. In the firſt, he tels him he muſt be famiſhed, except he can turne ſtones into bread. Secondly, he comes to make a traine of Scripture to intrap him. Now he comes to the ordinary meanes of dealing, that is; when men ſtrive about any thing, and both parties are loath to yeeld, there will be ſome parley of compoſition and ſharing betweene them. So here, the devill ſeeing that he cannot overthrow his faith, offereth him to compound: and (on his part) he is content to give Chriſt all the Kingdomes of the world, if our Saviour (for his part) will but fall downe, and worſhip him. The devill be-

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fore came disguised in the shape of a male-content, as that Christ should be in such hunger. Next, he came in the habit of a Divine, and that very demurely, with his Psalter in his hand. Now he comes in all his Royalty, like the Prince of this world, as he is so called, *John* 4. 30. He doth not stand pedling with Christ, but goes roundly and frankely to worke: he offers all that he hath, (and that is no small matter) to bring Christ but to one sinne, that so he might overthrow all mankinde. He comes no more now with *Si filius Dei es*: for that we see is here left, he would not have him thinke on it: he would have him now, *filius seculi*. This is called by Saint *Paul*, the bewitching temptation, whereby men become so foolish, as that after they have begun in the Spirit, they will end in the flesh, *Gal.* 3. 3. Where the devill cannot prevaile, either by our owne concupiscence, or by his enticings, he will see what he can doe with his Dragons taile, and by that meanes (say the Fathers) he did more hurt, than by the other. Secondly, his tayle is said to draw downe *the third part of the starres of heaven, and to cast them to the earth, Apoc.* 12. 4.

We are here to consider: First, the preparation that the devill makes, by taking him up to an *high hill*, to make the offer, *ver.* 8. Secondly, the temptation it selfe, *ver.* 9. Thirdly, our Saviours answer, and the shield he opposeth to it, *ver.* 10. Fourthly, the issue of the conflict, the victory, *ver.* 11. In the first, we are to consider: first, the devils method; secondly, the place and ground: thirdly, his policy, in not onely telling what he would give, but in shewing thereof: fourthly, the things themselves which he offers, which are two: *the kingdome of the earth, and the glory thereof.*

I. First, of his method, *Ephes.* 4. 14. we are warned not to be wavering, *and carryed about with every winde of doctrine, by the deceit and craftinesse of men, whereby they lye in waite to deceive.* Craftinesse and deceit then, be the instruments which the devill useth; hee brings Christ from the Wildernesse to the Temple, and from the Temple to the Mountaine, to destroy the Temple, which Mountaine is prosperity. So in adversity we vow to God, that we will serve him, but after helpe, we breake it.

II. Secondly, the lists where this temptation was used, was the *Mountaine*. The reason why he chose this place rather than any other, is the fitnesse of it, in regard of the prospect. The wildernesse (we know) was a melancholy place, and in no wise fit for this temptation, so, neither was the Pinacle: for besides that it might have hindred the working of this temptation, being the Pinacle of the Temple; the prospect was not good enough. For though it were high, yet there were divers hils about *Jerusalem*, which would have hindred the sight of many things. And though *Sion* were a Mountaine, yet in respect of Mount *Hermon*, and *Libanus*, it is said to be a little one, *Psal.* 42. 6. And *Psal.* 68. 16. *Basan* is said to be the great Hill. Therefore as God chose a convenient Hill, both for heighth and neernesse, where *Moses* might behold the whole Land of *Canaan*, *Deut.* 32. 49. So here the devill chose an exceeding high Mountaine,

where

where a high minde might beſt take view and contemplate: ſuch, where his horizon might be as ſpacious as was poſſible, and where his ſight might not be hindred by any meane object.

III. Thirdly, he ſets before his eyes, *all the kingdomes of the earth.* There is nothing ſo ſoone enticed and led away, as the eye: it is the Broker betweene the heart, and all wicked luſts that be in the world. And therefore it was great folly in *Hezechias*, to ſhew his robes and treaſure, *Eſay* 39.2. as he was told by the Prophet: it ſtirred up ſuch coales of deſire in them that ſaw them, as could not be quenched, till they had fetcht away all that he had, and all that his Anceſtors had laid up, even till that day. It is the wiſdome that is uſed now adayes, when men would have one thing for another, to ſhew the thing they would ſo exchange: as the buyer ſheweth his money, and the ſeller his wares in the beſt manner that he can, each to entice the other (by the eye) to the deſire of the heart. It is the devils ancient ſleight, he would not goe about to perſwade the matter in words, till he might withall preſent the thing to the eye. So he dealt with *Eve*, *Gen.*3.6. Firſt he ſhewed her how pleaſant the fruite was, and the woman ſaw it. So the cauſe of the deluge was, *Gen.*6.2. that *the Sonnes of God ſaw the beauty of the Daughters of men.* *Achabs* ſeeing of *Naboths* vineyard, 1 *King.*21.2. for that it lay neere his houſe, was the cauſe of all the miſchiefe that followed. This ſame fooliſh vanity of apparell, (whereof I have given ſo often warning out of this place,) comes from hence: *I ſaw a fine Babiloniſh garment, and deſiring it, I tooke it*, ſaith *Achan*, *Joſhu.*7.11. So the ſeeing of the bribe, *blindeth the eyes of the Judge*, *Deut.*16.19. So ſtill the ſight of the eye, alloureth the heart to deſire. The Heathen man therefore wiſhed, that vertue and honeſty might as well be ſeene with bodily eyes: for then he thinketh, that *Admirabiles amores excitarent ſuo.* So if we could as well ſee that which God hath for us as that the devill here offereth us: we would not regard the devils largeſſe. *Moſes* and the other Patriarchs ſaw him which is inviſible, which had provided a better thing for them: *Therefore he refuſed to be called the ſonne of Pharaohs daughter*, *Heb.* 11. 27. *And to enjoy the pleaſure of ſinne.* But you are not ſo to take it, as though it were a thing ſimply ill to behold ſuch things, or to looke on a cup-boord of plate, or to ſtand on a Pinacle, it is dangerous, but no ſinne; eſpecially; it is unfit for an unſtayed, and an ungoverned eye. Therefore *Lot* and his wife were forbidden to looke backe at the deſtruction of *Sodome*, *Gen.* 19.17. To *Abraham* it was left at large, without any reſtraint; for that he was a man of better ruled affections. For, as there muſt be one without, to take view and to entice: ſo muſt there be one within, to hearken to it, and to condiſcend. Be ſure of that within, that it be upright; and then thou mayeſt the better looke with that which is without. But ever be wary, for the tinder of thy nature will ſoone take fire. *Job* ſaid, Chap. 31. 1. *He made a covenant with his eyes: why then ſhould he thinke on a maid? and that he had not beene deceyved by a woman*, verſ.9. *and that his heart had not walked after his eyes*, verſ.7. *Paul knew how to uſe want, and how to uſe*

abundance or plenty, how poverty: both to be full, and to be hungry: he had ſtayed affections, *Phil.* 4. 12.

IV. *Omnia Regna.* This was no ſmall offer, but even all the wealth and honour that may be: two ſuch things as are moſt vehemently deſired of all men. So that as *Ierome* ſaith, *Præ auri ſacrâ fame nihil ſacrum.* The deſire thereof alſo is ſo unſatiable, that it is like the dropſie, which, the more liquour is miniſtred to it, the more it thirſteth; it is perpetuall and unnaturall. The leſſe time a man hath to live, and ſo needes the leſſe, the more he covets to abound. Theſe two doe never waxe old; of all vices, gray haires doe never grow on theſe. This is the baite the devill laid for Chriſt, and layes for youth, and mindes laſciviouſly given, he layes a baite on live fleſh; to cholericke natures, he miniſtreth matters that may encreaſe their wrath; for melancholy, he laies baites of envy: and ſo for every one, according to their naturall inclinations and humours, ſuch baites as may entice them ſooneſt. Which if he can get them once to ſwallow his hooke that is within, it will hold them ſure enough, and by his line he will draw them to him when he liſt; ſo that he cares not to let them play with the line: then, though hee goe to twenty Sermons, it is no matter: with an Apple he caught *Adam* and *Eve*, and all their poſterity. Well, we muſt be as children, weaned from this world, though it bring weeping with it, *Pſal.* 131. 2. *Gen.* 27. 38. When *Eve* was Lady and Miſtreſſe of all the world; yet becauſe there was a Godſhip, a higher degree than hers, ſhe was not content. Princes, becauſe they can goe no higher by any earthly dignity, aſpire to be gods, and ſo would be accounted; as was ſaid to *Herod*, that it was the voyce of God, and not of Man. But, as they that are above, can abide to have no equals, but will be alone by themſelves; ſo they that be below, can abide no ſuperiours. As when *Saul* was choſen by lot from amongſt the *Iſraelites*, to be King over them, ſome wicked men ſaid, *There is a goodly wiſe King: nay, I would I were King, I would they might come to me for Juſtice*, 1 *Sam.* 10. 27. 2 *Sam.* 15. 4. Every one hath this conceit of himſelfe, that he is worthier to beare rule, than they which are in authority: not ſo much as the ſilly Fur-buſh, but it thought it ſelfe a fit perſon to make a King, *Judg.* 9. 15. and the Thiſtle would have the Cedars daughter marryed to his ſonne, 1 *King.* 14. 9. The Spider, a ſilly poyſonfull thing, will yet be in the top of the Kings Palaces, *Prov.* 30. 28. The Gourd ſtarts up in one night, and was gone in the next, *Jon.* 4. 6. Goodly *Zebedeus* wife, could finde no leſſe thing to aske of Chriſt, for her two ſonnes, that came the laſt day from the cart, but that the one might ſit at Chriſts right hand, and the other at the left in his Kingdome, *Matth.* 20. 20. *Balaam* could never thinke his Aſſe went halfe faſt enough, when he rode towards preferment, *Num.* 22. 17. The Diſciples alſo longed for the Kingdome of *Iſrael* to be reſtored.

The devill did not ſhew all his Kingdome to *Saul*, when he was comming from keeping his Fathers ſheepe, 1 *Sam.* 9. 24. and *Samuel* feaſted him: nor after *Saul* was choſen King, 1 *Sam.* 11. 5. *and he followed*

followed his cattell: neither did he ſhew them to the King, bidden to *Abſalons* ſheep-ſhearing, 2 *Sam.* 13. 24. nor at ſuch time as Princes withdraw themſelves to be private, *Dan.*6. 18. But he ſhewes them at ſuch times as they are in their greateſt glory and ruffe, when kingdomes were growne to the top of jollity and Majeſty, as the Kingdome of *Iſrael* was in *Solomons* time: and chooſeth ſuch a time, as when they were in moſt triumph and pompe, as they were wont to be at the day of the Kings birth, or inauguration, *Hoſea* 7.5. *Cant.* 3.11. or at a Coronation, or at the receiving of Ambaſſadors; or at the entertaining of forraigne States; as when the Queene of *Saba* was in *Solomons* Court, 1 *King.* 10. To conclude, he ſheweth them not when they are in a baſe eſtate, but when they are in greateſt pompe. *Act.*25.23.

Now come we to the ſecond point: to wit, the Temptation it ſelfe: *En hæc omnia tibi dabo, ver.*9. Having prepared Chriſts minde (as he thought) by ſhewing him that he would give him: now he comes in with a ſhort and pithy Oration; [*All this will I give thee.*] Here thou ſeeſt all thou canſt wiſh for; without thee ſhall no man lift up his hand or his foote in all *Egipt*, as *Pharaoh* ſaid to *Joſeph*, *Gen.* 41. 44: ſo as he might make all Captaines, and give to every one fields and vineyards, 1 *Sam.* 22. 7. that he might ſay to every one what he liſt; *Speakeſt thou to me? Seeſt thou not that I have power to crucifie thee, or to let thee goe? John* 19. 10. that his favour might raiſe a man ſo high, as *Haman* was exalted above all the Princes, *Heſt.*3.1. and his diſfavour, or the leaſt word of his mouth quite overthrow him, as *Haman* was, *verſe* 7. 8. by picking ſome ſmall quarrell againſt him. But this is not all neither: for the ſame gayiſh apparell, wherein many doe delight, is contained under this *Hæc omnia*: Not onely embroydered with gold, but even gold it ſelfe, and ſmels of the fineſt ſcent, *Pſal.* 45.8,9. And as for the delights of the fleſh, if he can ſee any that delight him better than other: it is no more than with *David*, 2 *Sam.*11.4. to ſend for her and have her, ſhe was ſtraight at his command. Neither muſt any ſay, it was unlawfull: no, not *John Baptiſt*, if he love his head, *Mark.*6. 17. He may command what he liſt; if any gaineſay it, he may diſpatch him out of the way: for he may kill and wound whom he liſt, *Dan.* 5. 19. He may command all mens tongues, 2 *Samuel* 14. 10. that they dare not once open their mouth to ſpeake againſt him. Nay, hee ſhall have all mens tongues and pens, ready to extoll all that he doth, and ſay; *The King is like an Angel of God*, 2 *Sam.*19. or that *it is the voyce of God, and not of man*, *Act.*12.22. Why, then to have all mens hands, feet, bodies, faces, tongues, and pens: this may be well ſaid *All*, to have not onely one Kingdome, but all: to have all the power and glory of thoſe Kingdomes: here is even all the kingdome, the power, and the glory. He comes not after a pelting manner, he ſhewes himſelfe a franke chapman: he ſaith not, that *Godlineſſe is great gaine, and a minde content with his lot*, 1 *Tim.* 6. 6. and wils him to be content with *food and rayment*, *ver.*8. He comes not with *ifs*, which we

ſhall not once behold till another world come; and whether there be any ſuch or no, many doubt. He ſhewes him a mount that may be touched, *Heb.* 12.18. he comes with *hæc*, that is, with ready money in his hand: he not onely offers, but ſtakes downe: and whereas God ſaith, that in the *ſweat of our fore-head we ſhall eate our bread*, *Gen.* 3.19. the devill requires no ſuch thing. This is a donative, *Hæc omnia dabo*. What ſay ye now? Shall Chriſt take it, or no?

The Heathen man ſaith, if a man be to violate his faith for any thing, it is for a Kingdome. Chriſt hath here offered him all Kingdomes, a very enticing baite: but is there never a hooke hidden under it? The woman was fine and brave, and had a cup of gold in her hand, but it was full of abomination, *Apoc.* 17. 14. So here, for all theſe faire ſhewes, if you will gaine any thing by the devill, you muſt worſhip him; that is the condition annexed to the grant, it is no abſolute gift, the devill is not ſo kind, as to part from all that for nothing. It is ſuch a gift as the Lawyers call *Excambium*, that is, Exchange: I will give you this, if you will give me that. But yet one would thinke it a very large offer, to give ſo great a lieu for ſo ſmall a ſervice; it is but a little externall reverence, the bowing of the knee; you may (notwithſtanding) in heart thinke what ye liſt. Well, we may thinke there was ſomewhat in it, that the devill offered ſo much for ſo little, and yet Chriſt refuſed it. Indeed Chriſt had great reaſon to refuſe it: for he ſhould have beene a loſer by the bargaine. I will ſtand to it, he had beene better to have yeelded to either of the two former temptations, than to this: he ſhould full deerely have bought all his kingdomes, he had beene better to have caſt himſelfe downe from the Pinacle. For that which the devill here demandeth in lieu, is as much worth, as both the glory of God, and the redemption of man. Of his glory, God ſaith, *That hee will not give it to another*, *Eſay* 42.8. If to no other, then not to the devill of all other. And therefore the Angell would not have a burnt offering offered to him, but to God, *Judg.* 13.16. The Angell would not let *John* fall downe and worſhip him, but bad him worſhip God, *Rev.* 19.10. For he knew that God was very jealous of his honour, and ſtood preciſely upon that point. If he would not impart this honour with the Angels, much leſſe would he with the devill: for there are degrees in idolatry, *Rom.* 1. 23. It is not ſo ill to turne the glory of God into the image of a man, as into birds and beaſts.

Secondly, if we looke into the deſire that he had to ſatisfie his ancient envy, by the deſtruction of mankind: we muſt needs commend the devils wit, in making ſuch a bargaine. It had beene the beſt pennyworth that ever was bought. For if we marke how Chriſt rateth one onely ſoule, we may ſee, how he, that to gaine all the kingdomes of the world, ſhall loſe his owne ſoule, *Matth.* 16.26. makes but a fooliſh bargaine; Then what rate ſhall be made of all mens ſoules, if one be worth kingdomes; all which had beene loſt, if Chriſt had conſented to that which the devill here requireth: for then he could not have ſaid, *I reſtored that which I tooke not*, *Pſal.* 69.4. By his death he payed the price for the ſinnes of the whole world, he ſhould then have

have had a ſcore of his owne to have paid, and his death could have beene ſufficient but for himſelfe onely. If he had falne downe, and worſhipped him, he could not have ſaid, *That the Prince of this world had nothing to ſay againſt him, John* 14.3.

Now let us apply this to our ſelves.

But we will peradventure ſay, the devill never made us any ſuch offer; and therefore what needs any admoniſhment in this behalfe? But I anſwer, though the devill come not in perſon to us, as he did to Chriſt, yet he comes by his inſtruments. When *Balak* ſent to *Balaam*, to come and curſe the *Iſraelites*, and promiſed him great rewards, *Numb.* 22.17. it was not *Balaks* meſſengers that ſpake, but the devill uſed them as inſtruments to ſpeake. So when *Simon Magus* would have bought the Holy Ghoſt with money; the devill therein tempted the Apoſtles with Simonie, *Simon* was but the trunke, through which the devill ſpake, *Act.*8.

Againe, there be ſome that will ſay; they were never tempted with Kingdomes: It may well be, for it needs not, when leſſe will ſerve. It was Chriſt onely, that was thus tempted: in him lay a Heroicall mind, that could not be allured with ſmall matters. But with us it is nothing ſo; we eſteeme farre more baſely of our ſelves: wee ſet our wares at a very eaſie price, he may buy us even dagger-cheape, as we ſay: he need never carry us ſo high as the Mount, the Pinacle is high enough; yea, the loweſt ſteeple in all the Towne would ſerve the turne. Or let him but carry us to the Leads or gutters of our owne houſes, nay, let us but ſtand in our window, or in our doores; if he will give us but ſo much as we can there ſee, he will tempt us throughly, we will accept it, and thanke him too. He ſhall not need to come to us with Kingdomes, one Kingdome is too much, what ſay ye to halfe a one? *Mark.*6.23. No, will the devill ſay, I will give ye halfe a one? If he would come to us but with thirty pence, *Matth.*26.15. I am afraid many of us would play *Judas*. Nay, leſſe than ſo would buy a great ſort, even handfuls of Barley, and peeces of Bread, *Ezek.*13.19. and *Prov.* 28.21. Yea, ſome will not ſticke to buy and ſell the poore for a paire of ſhooes, as *Amos* ſpeaketh, Chap.8.6.

When he commeth then to tempt us, he may abate a great deale of this that he offers Chriſt; he may ſtrike out *Omnia* and *Hæc* too, and inſtread thereof put in *Hoc*, and ſay; Hold, ye ſhall have this to worſhip me, I will give ye no more; I feare me we will make ſhort worke, and take it, *Hoc aliquid*, a matter of halfe a crowne or ten groates, a paire of ſhooes, or ſome ſuch trifle, will bring us on our knees to the devill. Is there a pretty commodity to be had? It makes no matter for breaking faith and promiſe. This is that that makes the devill ſo good a husband and thrifty, and to goe neere hand: what need he give more, when ſo little will ſerve? Whereas, if we will ſtand hucking with him, we might get a great deale more.

In this temptation (as in the former) there is both fire to conſume

our faith, and a dart to wound our conſciences. The fire is the motion of diſcontent, that God is either a poore God, not able ſufficiently to reward thoſe that ſerve him: or elſe an unkind God, that will not reward the duties that are performed by thoſe that ſerve him. By this we come to ſay: *Who is the Almighty, that we ſhould ſerve him? Job* 21. 15. The wicked are they that proſper and encreaſe in riches. *I have cleanſed my heart in vaine, for daily have I beene puniſhed, Pſal.* 73. 12. Then this dart makes us weary of well doing; and then followes, that we will ſerve the devill. Being diſcontent with Gods ſervice, we undertake the ſervice of his enemy: he requireth nothing but a little falling downe, and then if *Simon* ſhall come, and require any unlawfull thing at our hands, we are ready (with *Judas*) to meete with him, and ſay; *What will ye give me, and I will doe it? Matth.* 26. 15. though it be to the betraying of Chriſt. The devill here opens his meaning in this Temptation plainely, (*that he would have him fall downe and worſhip him*) with a bare and bold face: before, he came diſguiſed, and ſpake in Parables. His meaning is not when he ſaith *Dabo*, to give them; but to barter or exchange one thing for another. It is no gift, but a flat bargaine: men uſe not to account it a gift, except it be without rendring backe either money or ſervice. If he render here ſervice backe, he may well thinke I have ſold my ſoule for *Hoc aliquid, Matth.* 16. 76. He may thinke, as *Eſau* ſold his birth-right for a meſſe of pottage, *Heb.* 12. 16. ſo hath he ſold his ſoule, his birth-right, and freedome: for we were all bought with a price, 1 *Cor.* 7. 23. the ſame great high Prieſt redeemed us all with his blood. No ſinnes are ſo carefully to be taken heed of, as theſe, that have annexed to adoration, donation: he hath *Malum* with a joynter. If he ſhould have caſt himſelfe downe from the Pinacle, here is all he ſhould have had: they would have talkt of it, and have wondred a while at it.

Well, we muſt be thus perſwaded, that God is as well able and willing to reward us for any ſervice, as the devill, and better too. It is he indeed that reigneth over the kingdomes of men, *Dan.* 5. 21. and placeth in them whom pleaſeth him: but when he giveth or diſpoſeth, he giveth indeed freely, exacting nothing backe againe, unleſſe it be ſuch things, as he were to have without any ſuch gift: ſuch things as are due of meere right, without any ſtipulation or hire, *Jam.* 1. 5. The devils *Dabo*, is, as Offices and Parſonages are given amongſt us; that is, as uſually ſold as horſes in *Smithfield*. But if we could be content to give indeed, let that heroicall minde that was in *Abraham* be in us, *Gen.* 14. 23. that as he would not take any thing of *Melchiſedech*, ſo we will not be a ſhoo-lachet the richer by the devill. If he offer to make us wealthy, let us anſwer him; *Pecunia tua tecum pereat.*

THE

THE SEVENTH SERMON.

MATTH. 4. 10,11.

Then Jesus saith unto him; Get thee hence behinde me Satan: for it is written, Thou shalt worship the Lord thy God, & him only shalt thou serve. Then the devill leaveth him, and behold the Angels came, and ministred unto him.

THe answering of this Temptation, if some had had the answering of it, would have beene *facto*, by the doing of the thing that the devill required: and not in words, standing upon termes in disputation. Insomuch, as they would never have cared for a cushion to kneele on; but have fallen down straight on their very faces, and have thanked him too. If *Balaak* should say unto one of them, *I will promote thee to great honor, Numb.* 22.17. an Angel standing in the way, should not hinder him from going. The manner of flesh and blood is, in cases of preferment, to respect nothing that may bring them out of their conceived hope or desire thereof: and therefore, whatsoever it is that stands in their way, be it never so holy, downe it shall for haste, to make the way nearest. In regard of this, one brother respects not another. When *Joseph* had had a dreame of his brethren, and told it them, all brotherly affection was laid aside, *Gen.* 37. 5. The sonne and subject *Absolon*, forgetteth his duty as to his father, and allegeance as to his Prince, seeking his life, 2 *Sam.* 16. 11. The mother of *Ahaziah*, *Athalia*, when she saw her sonne dead, makes no more adoe, but destroyes all the Kings seed, 2 *King.* 11. 1. *Jehu* makes no bones, nor is abashed at the sight of heapes of dead mens heads, of Kings sonnes that he had caused to be slaine, but addes more murthers to them, 2 *Kin.* 10. 8. What's a basketfull of heads to a Kingdome? And *Herod* stacke not to kill all the male-borne children in *Bethlem*, *Matth.* 2. 16. So that *Gregory* might well say, *Ambitio est vita, cui etiam innocentes nocent*, such is the vehement desire of a Kingdome. So that a great many would have made no scruple at the matter, neither would they have counted it a temptation, but good counsell: Neither would so have cut up *Peter* as Christ did, to bid him goe behinde him, and turne their backes on him; but they would rather have turn'd their

backes to God, and their faces after Satan, *Jer.*2.27. 1 *Tim.* 5.15. And indeed it muſt needs be, that either our Saviour was unwiſe in refuſing ſo good an offer, or elſe the World (in theſe dayes) is in a wrong byas.

Our Saviour (we ſee) doth not onely refuſe the thing, but alſo gives him hard words, for making the offer and motion. For he doth not onely confute him here, by ſaying, *Scriptum eſt:* but he addes words of bitter reprehenſion, ſaying, *Avoid Satan.* He might have given faire words, as he did before: but here he ſeemeth to have left his patience. The reaſon why he was more hot in this, than in the former, is, for that this toucheth the glory of God, and the redemption of mankinde: the former Temptations touched but himſelfe in particular, as the turning of ſtones into bread, but for miracle: and the caſting himſelfe downe, was but to try God, what care he had of him. But this ſo much toucheth the glory of God, as he can hold no longer. Alſo, his longing to redeeme man, cauſed the ſame. Neither did he onely anſwer the devill ſo; but when his bleſſed Apoſtle, who meant friendly to him, moved him to the like matter, he rebuked him ſharpely.

Two cauſes there are, wherein Chriſt is very earneſt; one in counſell miniſtred to him, tending to the impairing of Gods glory; the other in practiſes, tending to the impairing of Gods Church, *Joh.*2. 15. there he was not onely vehement in words; but made a whip to ſcourge them out. And ſo in the Old Teſtament, it is ſaid of *Moſes, Numb.*12.3. *That he was a meeke man, above all the men of the earth,* yet when he came to a caſe of Idolatry, *Exod.* 32.19. it is ſaid, *He threw the Tables out of his hands, and brake them.* And ſo farre did he loſe his naturall affection to his people and Countrymen, that he cauſed a great number of them to be ſlaine. And ſo in a caſe of the Church, when *Corah* rebelled, *Numb.*16.15. then *Moſes* waxed very angry; for *Glory be to God on high, and peace on earth,* is the Angels ſong and joy, and the devils griefe: as on the other ſide, the diſhonour of God, and diſſention of the Church, is the devils joy, and griefe of the Angels.

Now, beſides that he doth in words rebuke him ſharpely, he doth no leſſe in geſture alſo; as by turning his backe upon him, (as it is moſt like he did, in ſaying, *Avoid Satan*) which is ſuch a deſpitefull diſgrace, as if that one ſhould offer us the like, we would take it in very great diſdaine. Which is to us an inſtruction, that as there is a time, when we are to keepe the devill before us, and to have our eye ſtill upon him, and his weapon or temptation, for feare leſt unawares he might doe us ſome hurt: ſo is there a place, a time, and a ſinne, that we are to turne our backes on, and not once to looke at his temptation. In affliction, patience is to be tryed; there reſiſt the devill, ſtand to him and he will flye from ye, *Jam.*4.7. Here we are to ſet the devill before us. But in a caſe of luſt, or filthy deſire, then doe ye flye from him, 1 *Cor.*6.18. So in 2 *Tim.*2.22. we are exhorted to flye from the luſts of youth, and to follow juſtice: there is no ſtanding to gaze backe on the devill, and his temptations.

Now

Now to the anſwer: *Scriptum eſt.*

The diſputing or deciding of the Devils Title: that is, whether the Kingdomes of the earth were his to give or no, Chriſt ſtands not upon; nor upon this, whether the devill were a man of his word or no. Indeed, it might well have beene doubted, whether the devill be as good as his word: his promiſes are not *Yea* and *Amen*, as the promiſes of God are. We may take example by *Eve*, to whom he promiſed, that if they did eate of the forbidden fruite, that they ſhould be like Gods; but were they ſo indeed, after they had eaten? No, but like the beaſts that periſh. And as true it is, that the Kingdomes are his. If the Kingdome of *Iſrael* had beene at his diſpoſition, we may be ſure *David* ſhould never have beene King; as well appeareth by the troubles he raiſed againſt him. No, nor *Hezechias* neither, of all other he would never chooſe ſuch. We may ſee his good will in *Job*, Chap. 2. 7. he could not onely be content to ſpoile him of all that he had, but alſo he muſt afflict his body, and ſo upon the *Gergaſens* hogges, *Matth.* 8. 30.

The Kingdomes are none of his, but they are committed to him in ſome ſort to diſpoſe, as himſelfe ſaith, *Luk.* 4. 6. He hath (as it were) an Advowſon of them, to preſent unto them: but yet, not as he there ſaith, to give to whom he liſt, but to whom he is permitted. God muſt firſt put all that *Job* hath in his hands, or elſe he can doe nothing. *Abimelech*, *Judg.* 9. and *Herod*, *Matth.* 2. came to their Kingdomes by the devils Patent, they be the devils Officers. So we ſee daily in our dayes, that he beſtowes Offices, and preſents to Churches. So that as *Brentius* ſaith, Many have *Panem quotidianum*, that cannot come by *Da nobis*: they come not to it by Gods gift: yet all the intereſt that the devill hath, is but to preſent *Pro hac vita tantum*. As therefore it may be true, that in ſome ſort they may be given him: ſo yet, not to diſpoſe as he will. It is God onely that can ſay ſo, for his onely they are abſolutely. *The earth is the Lords, and all the fulneſſe thereof, the round world and all that dwell therein*, *Pſal.* 24. 1. It is he (the moſt high God) that divided to the Nations their inheritance, *Deut.* 32. 8. *By him Kings raigne, and Princes have dominion*, *Prov.* 8. 15. He brought *Nebuchadnezzar* to know, *That the moſt high God bare rule over the Kingdomes of men*, *Dan.* 5. 21. He indeed may well ſay, *Cui voluero, do ea*: and to whomſoever God giveth, *he giveth liberally, and reproacheth no man*, *Jam.* 1. 5. The devill (we ſee) exacteth more than the thing is worth, and ſtraineth the benefit of his grant with unjuſt covenants. But Chriſt goes not about to anſwer the devill that way: but by flying to the Scriptures, as to his ſureſt hold. Therefore *David* prayes, that his minde may be inclined to Gods Law, and not to Covetouſneſſe, *Pſal.* 119. 36. For there is a medicine for every diſeaſe, and power as well againſt this Temptation of Covetouſneſſe, as againſt the former: the Law of God can as well keepe a man from Covetouſneſſe, as from Deſperation: *Heaven and earth ſhall paſſe, but no one jot of this*, Let therefore *Hæc omnia* give place to *Scriptum eſt*: marry *Omnia illa*, which both we now enjoy,

and

and which are laid up for us hereafter, are come to by *Scriptum eſt*. So that *Omnia hæc* is not all we muſt care for; there be things to come (beſides theſe things which we lay hands on) farre more precious. Though here be all the Kingdomes of the earth: yet they are ſaid to be ſhewed in the twinckling of an eye, ſo cannot the other Kingdome of exceeding glory. All the power of all the Princes on the earth, have not power over one ſilly ſoule to deſtroy it, *Matth.*10.28. All the glory of them, is called but a great big fanne, or pompe, *Act.*25.23. *Solomon* was the moſt glorious Prince that ever was, yet he was not cloathed like a Lilly, *Matth.* 6.29. Nor all the Lillies in the field, nor Starres in heaven, nor the Sunne and Moone it ſelfe, are comparable to one ſoule.

The Scripture whereby Chriſt anſwereth the devill, is in *Deut.*16.13. *Thou ſhalt feare the Lord thy God, and ſerve him.* If any fantaſticall ſpirit oppoſe it ſelfe againſt *Moſes*, let it be accurſed. There is in this anſwer two things ſet downe; *Worſhip*, and *Service*; both which are due to God onely. Covetouſneſſe endeth in Idolatry, and fitly is ſo termed: if Chriſt had beene covetouſly minded, then he muſt needs have fallen downe and worſhipped the devill; for Covetouſneſſe and Idolatry being joyned together, we would not have parted from ſo great a benefit. Chriſt hath here changed a word, which the *Septuagint* Tranſlator hath; which ſignifyeth a ſervice with an open teſtimony. So that, will ye know if a man doe beleeve? *He beleeveth unto righteouſneſſe with the heart, that with the mouth confeſſeth to ſalvation*, *Rom.*10.10. Such as glorifie God as well in their members, as in their ſpirit, 1 *Cor.*6.20. As Saint *James* ſaith of Faith, *Shew me thy faith by thy workes*: ſo may it be ſaid of feare. You ſay you have feare, can you ſhew me your feare? If it be not a dead feare, it is to be ſeene: as *Dan.*3.5. it muſt be ſhewed by falling downe, and worſhipping. The ſervant that feared, fell downe and beſought his maſter, *Matth.*18.26. Doe you feare? then where is the outward reverence? The inward affection muſt appeare by the outward action: Religion is outward, as well as inward, 1 *King.* 19.18.

There be two wayes whereby we may have traffique with the devill, either of both will ſerve his turne; firſt, homage: ſecondly, ſervice of the body; and both theſe doth God require, even when we are in the darke, or in our chamber, *Ezech.* 8.12. Indeed might the devill ſay, this Mountaine is very open; but how ſay ye? will ye be content cloſely in a corner to worſhip me? If ye will not weare my cogniſance on your forehead, yet ye may take my marke in your hand; then ſhutting your hand, no body can perceive it. If ye will not take the marke, yet take the number of the Beaſts name; that is, *ſix hundred threeſcore and ſix*, *Apoc.*13.17, 18. Will ye doe none of theſe? What then? will ye ſerve me? *Rom.* 16.18. Thus ye ſee what glorious termes he uſeth: but if one ſhould ſeeme to doe one of theſe on courteſie, he will not be content till he doe it of duty.

Now let us ſee firſt what it is to *Worſhip*. It is that which *Cornelius* did

did to *Peter*, he met him, fell downe at his feet, and worſhipped him, *Act.* 10. 25. And that which *John* did to the Angell; that is, he fell downe before his feet to worſhip him, *Apoc.* 19. 10. It is, when one on the knees doth a bodily worſhip. I will ſhew it you in *David's* words: for I cannot tell it ye better. When *Michol* ſcoffed at *David*, for being bare-headed before the Arke, he ſaith; *I will be more vile than thus, and will be low in mine owne ſight*, 2 *Sam.* 6.22. A man can never be too reverent to God: we thinke it a great diſgrace, and debaſing of our ſelves, if we uſe any bodily worſhip to God. It may be ſaid to them, as it was to him, that feared to doe too much reverence to *Cæſar*, *Hic homo timet timere Cæſarem.* Our religion and *Cultus* muſt be uncovered, and a bare-faced religion: we would not uſe to come before a meane Prince, as we doe before the King of Kings, and Lord of Lords, even the God of heaven and earth. The foure and twenty Elders fell downe before him that ſate on the Throne, and worſhipped him that liveth for ever, and caſt their crownes before his Throne. The wandring eye muſt learne to be faſtened on him, *Luke.* 4.20. and the worke of Juſtice and Peace, *Eſa.* 32.17. The worſhip of the *knees to bow*, *Epheſ.* 3.14. and *kneele before the Lord their Maker*, *Pſal.* 95.6. Our feet are to come before his face: *For the Lord is a great God, and a great King above all Gods*, *Pſa.* 95.2,3. *Jacob*, though he were not able to ſtand, or kneele: yet (becauſe he would uſe ſome corporall ſervice) leaned upon his ſtaffe, and worſhipped God, as appeareth, *Gen.* 49. 33. and *Heb.* 11. 21. This muſt be done as duty due unto God, and in regard of thoſe that be ſtrangers.

Secondly, what it is to *Serve*. This is to bow the ſoule, as the other is to bow the body. For the King to ſerve and ſpeake kindly to the people, that they may ſerve him for ever after, 1 *King.* 12. 7. is not the ſervice he meaneth, nor to do all that the King commands, 2 *Sam.* 15.15. For God muſt be above all: and of whomſoever a man is overcome, to him he is in bondage, 2 *Pet.* 2.19. We muſt ſerve God with our ſacrifices, but not with our ſinnes, nor weary him with our iniquities, *Eſay* 43.23. We may not make a dung cart of him, to load him with our ſinne and filth, *Amos* 2.13. and when he comes againe to have as much more for him.

[*Onely.*] The devill himſelfe would grant, that God is to be ſerved, his meaning was, that a man might ſerve God, and him too: but Chriſt ſaith, *God onely*. But it may be ſaid, this word [*Onely*] is not in the Scripture whence Chriſt citeth this ſentence, and ſo Chriſt hath added to the word of God. Indeed, in *Deut.* 6.13. *Alone* is not, but in the next *ver.* it is ſaid, *Doe not follow after other Gods*, which is in effect, *God onely*.

The Papiſts aske, where we find *Onely* in juſtification by faith? Indeed we doe not finde it, but we doe find, that by faith and nothing elſe we are juſtified, *Rom.* 3.28. and ſo we may well collect it, by faith onely. *By grace we are ſaved through faith: and that not of our ſelves, it is the gift of God*, *Epheſ.* 2.7. And on this warrant have many of the Ancient Fathers beene bold, to adde the word *Onely*: as *Origen* upon

upon *Rom.* 3.28. *Hilary* upon *Matth.* 8. and divers others ſay, *Faith onely juſtifyeth.*

God is onely to be worſhipped and ſerved, and none beſides him. *Zephaniah* prophecyeth againſt them that ſerve the hoſte of heaven upon the houſe top, and ſweare by *Malcham*, *Zepha.* 1.5. But *Jacob* ſware by the feare of his Father *Iſaac*: and it is ſaid, *They feared the Lord, & ſerved their Idols alſo, Gen.* 32.53.2 *Kin.* 17.41. It is the property of *Aarons* rod, that being turned into a Serpent, if the Magicians turne theirs alſo into Serpents, *Aarons* will devoure the reſt, *Exo.* 7.15. Bring the Arke into the Temple of *Dagon*, *Dagon* will fall downe and break his face, and though it were lifted up againe, yet it fell down againe, 1 *Sam.* 5.3. The ſtories beare witneſſe, that the gods of the *Hebrews* would not come into *Pantho*. *Samuel* bade the people, *If they were come againe to the Lord with all their hearts, to put away their ſtrange gods from amongſt them*, 1 *Sam.* 7.4. If there were any other (beſide him) that were able to helpe up, we might have ſome reaſon to ſerve other: but ſince it is he that muſt helpe us in all neceſſities, we muſt worſhip him alone: otherwiſe, when we pray to him, he may ſend us to *the gods which we have choſen to ſerve, for our helpe, Judg.* 10.14. If we could finde an equall, or a better than God, we had ſome reaſon to make him a partner in his worſhip: but if none be worthy once to be named with him, (ſo farre is all beneath him) we ſhall offer him too much diſgrace and injury in ſo doing. It is an embaſing of gold to have any other metall joyned with it: yea, though it be ſilver: *The Sonne* (ſaith *Malachi*, Chap. 1. 6.) *honoureth his Father, and the ſervant his Lord: if I be your Father, where is your honour which you doe me? if your Lord, where is your reverence?* Whether we account of God, as of our Lord and Maſter; or whether we take him for a Father, a man can have but one father, except he be a baſtard, *Eſay* 2.14. and ſo be *Filius populi*: if for a husband, not two husbands, for he is a jealous God, and cannot abide that. *No man can ſerve two maſters, but he muſt love the one, and deſpiſe the other; no man can love God and Mammon.*

Verſe 11. *Then the Devill left him.*

BLeſſed is the man (ſaith Saint *James*, Chap. 1. 12.) *that endureth temptation: for when he is tryed, he ſhall receive the Crowne of life.* Chriſt hath endured the temptation, now followes the bleſſing. *Jacob* would not let the Angell depart (with whom he ſtrove,) before he had bleſſed him, *Gen.* 32.26. *Job* (after his afflictions) received his twofold bleſſing, *Job* 42. the woman of *Canaan* firſt heareth her ſelfe accounted a dogge: but at laſt ſhe heard, *Fiat tibi*. *Paul* was firſt buffeted by the pricke of the fleſh: and after heard, *My grace is ſufficient for thee*. So here at laſt, when the devill ſaw it was bootleſſe to ſtay any longer, there was no good by him to be done, he leaves our Saviour: but yet he went not away willingly of himſelfe, but was ſent away with an *Avant*. Which is a comfort to us to think we

ſtand

ſtand not at the devils courteſie, and that he ſhall not attempt us ſo long as he liſt, for God hath the devill in a chaine, *Apoc.* 20. 2. and *will not ſuffer him to tempt us above our ſtrength*, 1 *Cor.* 10.13. *For the rod of the wicked ſhall not reſt on the lot of the righteous, leſt the righteous put forth their hand to wickedneſſe*, *Pſal.* 125.3. To have the devill not to come to us is a great favour, but to have him come, and goe away conquered, is exceeding mercy. *For tribulation brings patience, and patience experience, and experience hope, and hope makes not aſhamed*, *Rom.* 5.4. As God ſaid of *Job*, 2.3. *Haſt thou marked my ſervant Job, who keepeth ſtill his integrity?*

And behold, the Angels came, and miniſtred unto him.

And as *Luke* ſaith, Chap. 15.10. *There is joy with the Angels in heaven, upon the converſion of every ſinner. For we are made a ſpectacle unto men and Angels*, 1 *Cor.* 4.9. Before God, are ſaid to ſtand, *ten thouſand Angels*, *Dan.* 7.10. *and to miniſter before him.* He hath a greater preheminence, *but we are alſo herein partakers of the divine nature*, 2 *Pet.* 1.4. either becauſe we are fed by Angels, as *Elias* was, 1 *King.* 19.5. or defended by them, or watched of them. But ſaith *Eſay* Chap. 18. 18. *He that beleeveth makes not haſte.* Chriſt was not haſty, but ſtayed Gods good time: he would not make his owne bread, but ſtayed till the *Angels miniſtred unto him. Then there appeared an Angell to comfort him*, *Luk.* 22.43. This wiſdome muſt we learne by holding our tongue, *Job* 33.33. otherwiſe one of theſe two extremes ſhall we come to: either *Extremum luctus gaudium occupat:* or *Extrema gaudii luctus occupat*, ſaith *Bernard*, *Luk.* 16.25.

The world is like *Jael*, who meetes *Siſera*, *Judg.* 4.19. and entertaines him at firſt very friendly, ſhee allures him to her, and gives him drinke, and layes him downe: but ſo ſoone as he was aſleepe, ſhe ſmites a naile into his temples: The world beginnes with milke, and ends with a hammer. But our Saviours meaning is cleane contrary. The world firſt uttereth *good wine*; *and when men have well drunke, then that which is worſt*, *Joh.* 2.10. But Chriſt *hath kept backe the good wine till now*, Chap. 2.9. *Matthew* ſaith, Chap. 13. *v.* 14. *The Sonne of man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdome, all things that offend, and them which doe iniquity: and ſhall caſt them into a furnace of fire, where ſhall be weeping and gnaſhing of teeth: Then ſhall the Juſt ſhine as the Sunne, in the Kingdome of their Father.* Our Saviours method is, to give bitter firſt, and ſweet afterward. Wherefore we are to wiſh, that here we may ſuffer affliction, that we may after be Crowned by him.

FINIS.